

A TREATISE
ON
THE HOLY ORDINANCE
OF
BAPTISM:
CONTAINING
SCRIPTURAL VIEWS OF THE BAPTISM
OF JOHN ;
A DEFENCE OF THE DOCTRINE OF INFANT BAPTISM ;
A COMPARATIVE VIEW
OF THE CONNECTION BETWEEN INFANT CIRCUMCISION AND
INFANT BAPTISM ;
THE POURING OUT OF THE SPIRIT UPON ALL FLESH,
CALLED THE BAPTISM OF THE
HOLY GHOST ;
FROM WHICH IS DRAWN
INCONTROVERTIBLE AUTHORITY FOR EXTERNAL
BAPTISM, BY POURING.

BY DONALD MACDONALD,
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"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost : teaching them to observe all things whatsoever I have commanded you : and, lo, I am with you alway, even unto the end of the world. Amen." — MATT. xxviii. 19, 20.

Charlottetown, P. E. Island :
HASZARD & MOORE, THE SUNNYSIDE PRESS.
1898

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PROLEGOMENA.

My principal object in the compilation of the little Treatise on Baptism which I have been induced to present to the public, is more especially for the preservation of the people now under my immediate charge, and for whose safety I am placed under awful responsibility to Him to whom I must render my account, from the prevailing, spreading heresy of the Anabaptists, than for gratification to the erudite man of letters ; I have therefore avoided philosophic embellishments, as unsuitable to my present purpose : and although the work could be much enlarged by quotations from the most approved Authors on the subject of Baptism ; as well as on the first public appearance of the flagitious, fanatical Anabaptists of the continent of Europe, and many other places down to the present day ; yet I have studiously avoided all human authority, and confined myself almost wholly to the views derivable from the Holy Bible, in order that the glorious truths therein contained, might be allowed the weight of their own testimony, in their harmonious consistency, and reciprocal bearings.

That mode of treating the subject, may to some, appear unsatisfactory on account of the absence of human authority ; but when it is taken into consideration that I have written especially for the preservation and instruction of my present congregations, who are tampered with, in an unjustifiable manner, it cannot be considered a deviation from the gospel rule of duty, to draw the instructions which I deliver from the book of inspiration, and the word of God contained in the scriptures of the Old and New Testaments. “To the law and to the testimony, if they speak not according to this word, it is because there is no truth in them.” It might also be expected that more attention would be given to the style of language ; but that would have a tendency to involve the subject in obscurity, and uncertainty, to the ordinary capacities of those for whose spiritual interests I have been induced to write, with regard to the most essential consideration of so important a subject as a divine ordinance.

The doctrinal part of the subject is what I had in view to arrange, scripturally and systematically, and not a historical account of the practice of bygone ages ; and therefore I required not the aid of history or tradition ; the subject is explicitly treated in the Holy Bible, and the corroborating testimony of the divine

authors, who received the doctrines from the mouth of the Lord, and handed them down to us, are perfectly competent to direct those who consult them, to all the knowledge we require of the subject under consideration ; and therefore I have confined myself to their united testimony, which I have found, to my satisfaction, sufficiently conclusive in favour of infant Baptism, by pouring the water upon the subjects, in the name of the Father, and of the Son, and of the Holy Ghost. I have used the word to pour more frequently than the word to sprinkle although the terms may both be used, because the Holy Spirit is poured out upon all flesh, in the baptism of the Holy Ghost, and because the Baptists mostly confine themselves, in their opposition, to the word sprinkling, as if conscious that their using the word pouring would lead them to acknowledge the untenability of the dipping system ; for they cannot, those of them who have any knowledge of the Greek language, be ignorant of the use of the words, to pour, in the Baptism of the Holy Ghost. I have confined my researches to the Holy Bible, except where I was under the indispensable necessity to quote from Tupper's Treatise, for the purpose of refuting his pestilential dogmas, lest they should be allowed to circulate tacitly among the people under my pastoral care, to the subverting of the truth in faith and practice.

I formerly read a number of authors on the subject of Baptism, and, for a period of about eighteen years, the great importance of this subject engrossed much of my attention, and when that full satisfaction, which my mind sought for, could not be obtained from human authority, I was led to study the sacred writings, without note, comment, or annotation, with unwearying, unabating perseverance : and the early dawnings of gospel light, which soon were perceptible, continued in progressive development, until, the full satisfaction, which I eagerly sought for, He, who teacheth savingly and to profit, was pleased to afford : and although the elucidation of the subject, which might naturally be expected, could not be given in this circumscribed, limited synopsis ; yet, it may be readily admitted, that all that could be done, within the proposed limits, is accomplished. The subject, undoubtedly, is susceptible of much greater expansion and elucidation ; yet, in its present limited condition, it will be found useful for those, who have not much acquaintance with the various uses, which are made of the words, by which the gospel views of their import and meaning, are conveyed to the mind of the diligent biblical student. Sufficient materials are collected and collated for a more magnificent system, and placed at the disposal of the more advanced proficient in the knowledge of gospel truths, as well as for the encouragement of those, who have not given that important subject the close attention which it demands : the baptized cannot have the benefits and satisfaction from the holy ordinance, which it is highly calculated to afford, without a competent knowledge of its nature and character ; as well as of the scriptural, legitimate mode of administration.

That the ordinance is of divine institution and appointment, all, who observe it, will readily allow and assert ; but there is a hurtful contrariety of opinion, with regard to the mode of administration,

extensively prevalent in the various branches and denominations of the wofully disrupted Christian Church, by which the holy ordinance is brought under shameful disrepute, and by which many view it with careless indifference, and listless apathy : the Baptists try to insinuate that infant Baptism is the cause of much evil, if not of all the evils which are too prevalent in the Christian Church ; but their insinuation applies more directly to themselves.

That there is a lamentable want of solemnity observable, in the parties concerned, at the time of administering the ordinance ; and that infants are too often baptized to parents whose conduct and character entitle them not to Christian fellowship and communion, we attempt not to deny ; but that the ordinance of Baptism to the infants of Christian parents is wrong, or the cause of any evil whatever, we peremptorily deny, and can easily and satisfactorily refute : and not only so, but we can positively prove that it tends to the glory of God, and to the honour of Jesus Christ, and of the Holy Spirit ; as well as to the advancement of the interests of the Christian Church, and of the political interests of Christian nations : The opposition to infant Baptism is the cause of much evil ; and the withholding of it, were there not a powerful, successful counteraction maintained, would inevitably heathenize the whole world, and reduce the Christian system to an unprofitable system of socialism, and ultimately to a complete rejection of the Christian system, and of the Holy Bible.

When the ordinance is brought into disrepute, it is liable to neglect, and ultimate rejection : when it is held out by the Baptists, that it is not essential to salvation, but merely, an obedience to the command, the importance of the ordinance is lessened in the general estimation, and gradually disappears : the very idea of a divine institution, and of a divine command, prove its essentiality to salvation, as part of the means which God has wisely and graciously appointed for that purpose, just as much as receiving to nursing, has a tendency to preserve human life.—The after nourishment in both cases is the effectual means of life ; and therefore the initiation into the nurseries respectively cannot but be considered essential to the safety and well-being of the child, simultaneously and consistently, according to the divine command and appointment : the essentiality of whatever is of divine appointment, for its own purpose, cannot be disputed.

The arrangement of the subject into sections, I considered necessary for perspicuity, and for ease and facility to the mind, for retaining the doctrinal views contained in each division without encumbrance ; and without distraction of thought, such as would be the inevitable consequence of compounding the different branches of the subject. The doctrine of Baptism is naturally and necessarily divided into several distinct parts, as the word Baptism is to be understood in its applicability to widely different parts of the subject : such as the Baptism of deliverance, of affliction, of repentance, of purification, of incorporation, and of joyful consolation. The Israelites at the time of their deliverance from Egyptian bondage were Baptized unto Moses in the cloud and in the Red Sea : Jesus Christ speaks of a Baptism he had to be baptized with, and, saith he, how am I straitened until it be ac-

complished : John the Baptist declared that he verily baptized with water unto repentance : And the body washed with pure waters is a scriptural phrase : the baptizing by one Spirit into one body, is also a phrase of high importance to be understood, as referring to the unity of the Spirit in the bond of peace, which is essential for the maintenance of holy, Christian communion in the Church of Christ : and the pouring out of the Spirit of joy and consolation, in holy anointing, upon all flesh, must be admitted, even by the opposers of pouring in the outward baptism with water, as the doctrine of the gospel ; therefore the natural divisions of the subject are more easily treated, in separate sections, and also more easily comprehended and understood ; and the scriptures, which respectively refer to each division, are more easily applied, and more easily combined, for united testimony and confirmation, in the division of the subject to which they severally belong : by that method of subdividing, the subjects of the ordinance, and the mode of administration, are shewn in the several sections with satisfaction, so that in that way it is more easily ascertained and comprehended what views the scriptures are intended to convey to our minds by the words, which are used by the inspired writers, under the different dispensations, and under different circumstances, where the words are employed in all those forms and modes.

Such arrangement and distinction are necessary, as the Anabaptists of our day take undue advantage of the words, *baptizo en*, to baptize with, because they are found in many cases to signify immersion, although, in the most essential cases and respects, these words signify, beyond the possibility of contradiction, to pour out upon ; and from an unjustifiable desire to establish, dipping, as the interpretation of these words, in all cases, to suit and support their own system, they are led into inextricable difficulties ; and the more they persist in forcing on the public their untenable system, and their Baptist Bibles, wherein they have daringly and presumptuously translated these words, to dip, the more will their folly be made manifest to all men ; and the more vigourously and perseveringly will all, who have their understandings enlightened to understand the scriptures, which are able to make us wise unto salvation through faith which is in Jesus, resist, and repel, every unlawful encroachment upon the sacred text, and upon the Christianized, baptized Church of God.

If the words, *baptizo en*, could possibly be uniformly translated, in all places where they occur in the Holy Bible, the Baptist new translation would have a more plausible appearance, and would meet with readier acceptance, and more cheerful approbation, by the Greek Scholar, and might have the effect of changing the mode of baptism, from pouring or sprinkling, to dipping ; but when the words are used, by Jesus Christ himself, to signify pouring out upon, the new Baptist interpretation cannot be received, upon the bare authority of men, when it comes in manifest opposition to the interpretation, by Peter, of the same identical words, as used by Jesus Christ ; that is one case with which the learned divine would not interse, so as to change the present translation, to baptize, into any other substitute, not only for conscience's sake, but also for the sake of character and re-

putation : when an exception can be found to a general rule, that exception ought to be honestly acknowledged, and candidly and ingenuously admitted, especially, when the subject is of vast importance ; I have therefore admitted the translation, of the words in dispute, to be frequently immersion, during the Mosaic dispensation ; but I could not admit it, in any case whatever, since the day of Pentecost, except in that case of permission, the Eunuch's baptism, which may have been proselyte plunging or washing : the same word by which I understand the gospel Baptism, by pouring, was used by inspiration of God, but the word was generally used, during the Mosaic dispensation, for other purposes, when the washings and ablutions of the Jews were meant, and not for a sacramental ordinance ; but since the Baptism of the Holy Ghost, by pouring, was introduced into the Christian system of doctrine, the more obscure meanings were laid aside, and pouring was established and confirmed as the mode of baptism. This may shew the impracticability of a uniform translation of the words in dispute, and of the little respect which the Innovators shew, not only to the critical talents of the translators of our Bibles, but also to Jesus Christ, and his translator Peter, who certainly gave a faithful interpretation of the words made use of by his Master and Teacher : I have therefore considered it the safest, and the most prudent way, to rest all my reasonings upon that sure foundation, the Baptism of the Holy Ghost, which was undoubtedly promised by Jesus Christ by the words, *Baptizo en*, and which were, as assuredly, interpreted by Peter, by the words which Joel and others used, in the language of promise, to signify to pour out upon : and I found then that a uniform translation of these words could not possibly be given, both in the scriptures of the old and of the new Testaments ; but that, referring to the Baptism of the Holy Ghost, a uniform translation and interpretation must be observed, where the Christian ordinance of baptism is introduced by, *baptizo en*, both inwardly and outwardly, in harmony and consistency, as representative and the object represented ; because the element, water, which is used outwardly, in the ordinance, is an emblem of the Holy Spirit of promise which is applied inwardly, in the Baptism of the Holy Ghost.

We are charged falsely, by the Baptists, when they maintain that we are influenced, in our practice, by the prejudice of education, and the power of habit, in our form of baptism ; but in that imputation they do us gross injustice : we know that the prejudice of education, and the power of habit, have a very strong hold of the mind, until they are removed, and subdued, by the Spirit of God, who enlightens the understanding to understand the scriptures ; but when people are carefully trained up, from childhood, in the use of a sound system of doctrines, their bold, unflinching, defence of the system in which they have been taught, cannot surely be condemned as the prejudice of education, or the power of bad habits. It was not with the prejudice of education, nor with the power of habit, I had to do in my researches ; but with the doctrine relating to the ordinance of baptism, as given in the promises of God in the

old Testament, in types and prophetic promises, and with the antetypical relation, and gospel fulfilment of the same promises ; therefore I had to be divested of prejudice, and the power of habit was graciously subdued in me before I was influenced to apply, with intensity of desire, to the Holy Bible for instruction, with regard to the doctrine of baptism, and all other doctrine requisite for enabling me to discharge the several parts of the duties of my highly important calling, which I have had to discharge under the most solemn responsibility of a minister of the gospel of Jesus Christ.

There were many, seemingly insuperable, difficulties in my way, when I first entered upon the study of the doctrine of baptism arising from the different forms of words, which presented themselves to my view, and the prejudices which formerly I imbibed, in consequence of considerable connection with Baptists, from my early youth—prejudices not against the Baptists, but in their favour ; and which had very powerful influence upon my mind at the time of sore trial, and affliction before I had sufficient knowledge of the work of the Spirit of God, or of the Spiritual meaning of the word of God, or of the nature and character of the holy ordinance of the gospel—prejudices which led my mind in the wrong direction, to the very brink of the precipice of destruction, when, under the first awfu alarms of conscience, I precipitately, and unadvisedly rushed into the very arms of the Baptists of Prince Edward Island, as if to a city of refuge ; but delicacy and a sense of propriety prevents me from giving an account of the knowledge of their condition which a week's close fellowship among them, enabled me to acquire ; suffice it to state, that my prepossessions in their favour were completely cooled, and totally removed ; therefore I must declare myself an exception from the charge of prejudice of education, which the Baptists bring against those who advocate for infant Baptism.

That many are undoubtedly influenced, and actuated, by the prejudice of education, and the power of habit, I readily admit ; and the systems of the Churches to which they respectively belong are no doubt ingrafted into their very constitution, and bear a powerful sway and command over their thoughts and actions ; but to say that enlightened ministers of the gospel could be made to comply with the prejudices of the ignorant, or with the power of habit, would be offering an insult to the Ministers of the gospel, who are by Jesus Christ made the ministers of the mysteries of God, and through them to him who qualified them, and endued them with power from on high, and made them overseers over the Church of God, and through him to him who sent him. Although many both ministers and people, should still be left in comparative ignorance, and should be greatly actuated, and influenced, by the prejudice of education, and the power of habit, that cannot affect the nature, the character, or the mode of baptism ; but when the veil is removed from the heart, and the film from off the eyes, it will be seen that a conformity to the rules, and examples of pious, learned, and faithful servants of the Lord, is safer, even in the days of

ignorance, than a yielding to the tamperings, and solicitations of others, however specious, and captivating the prospect, in that quarter, may be made to appear—safer to hold fast the form of sound words, than to mark out a new, untrodden path—“ Be not a novice, lest thou fall into reproach and the snare of the Devil.”

The seemingly insuperable difficulties which were presented to my timid mind, like towering mountains, on my way, at first, lessened gradually, on a nearer approach, until, at last, they dwindled into passable barriers, and, upon coming into close contact, completely disappeared ; and ever since, I have found the way smooth and pleasant : the seeming discrepancies, and irregularities, and inconsistencies, which I considered, at first, between the different portions of the word of God, which referred to the ordinance, I found to have been created in the fancy of my own ignorance, but were not to be found, in the Holy Bible, when properly understood in the beauties of holiness, in harmonious accordance, and in the reciprocal bearings of its parallel, and synonymous, parts upon one another, in unity and grandeur.—My own danger and difficulties therefore, when under sore trials and temptations, after I was awakened to a thorough sense and certainty of my lost condition and danger, have led me to a serious consideration of the difficulties and danger of others, when, in a similar condition, they are tampered with by those who are ready to propose their quack medicine, the dipping for an effectual cure for all constitutional maladies, and mortal diseases of sin and spiritual death ; when they assail those, whom they may discover in a wavering, halting condition, and readily hold out to them what is not contained directly in the scriptures they use : such as, believe and be immersed : when no such scripture is in existence in all the Holy Bible.—The passages, which they are in the habit of using, are not fairly interpreted by them, as the reader may see, in perusing the different sections of this Treatise ; for instance, “ He that believeth and is baptized shall be saved.” And, “ Buried with him in Baptism.” These passages are not given to signify Baptism with water outwardly ; but gracious spiritual operations, and spiritual endowment.—The work of the Spirit, in the recovering of the soul from death and sin, by Baptism into death : by burial with Jesus Christ in Baptism, into death, unto sin ; and a rising with him, in the self-same Baptism, by the faith of the operation of God, who raised him from the dead, so as to walk with him in newness of life.—and all done without hands, as circumcision made without hands in putting off the body of the sins of the flesh, by the circumcision of Christ. And the other passage, which is given in the language of promise, and not of commission and command, although the Baptists hold it out to those, with whom they tamper, as a command, is undoubtedly the promise of the Baptism of the Holy Ghost, and sure and certain salvation, as the consequence of faith in Jesus Christ our Saviour.

Finding then how easily these, and the like perversions of scripture, might lead the troubled mind to that subterfuge for relief and protection, I considered it necessary, in the discharge

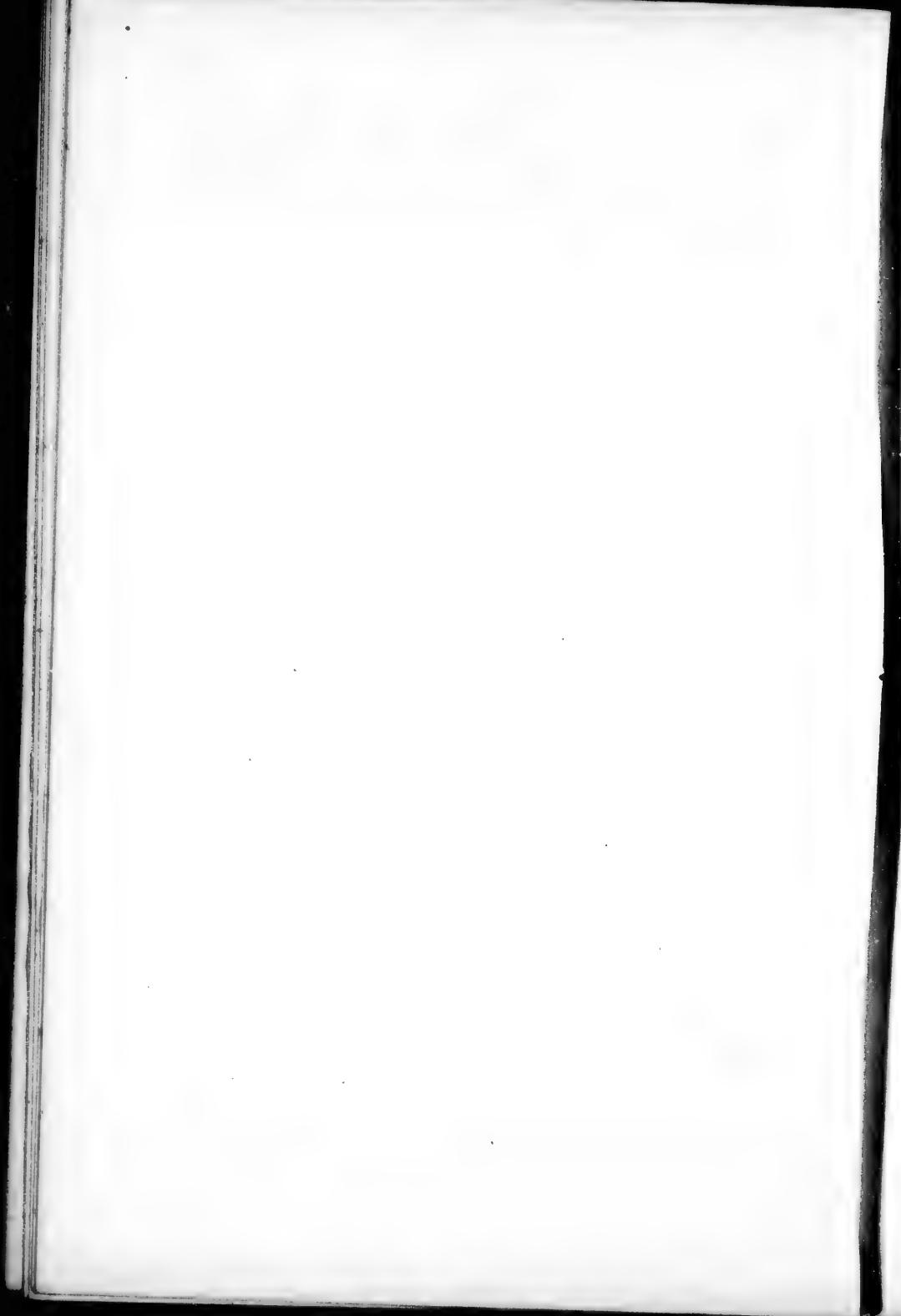
of indispensable duty, to place the scriptures, which refer to widely different objects, although given in the same terms, in separate sections, that the reader might have them collated, harmoniously and consistently, in the sections to which they severally and respectively belong ; and that thus they might be viewed, with greater ease and satisfaction, in their bearings on the different subjects to which they are adapted and appropriated, by him who directed his holy servants, by inspiration, to make use of them, for the most gracious of purposes.

There are many words in the Bible, as in other books, whose meaning greatly depends upon their connection, in well constructed sentences, with the other words, which compose the sentences in which they are found, and with the general scope of the context ; so that it is unsafe, and unjustifiable, to use detached, fractional, portions of the language of inspiration in proof of any proposition : the laws of God and of men require two or three witnesses, in all respects agreeing, before a satisfactory decision can be given : and the witnesses which can give a faithful, credible, testimony to the doctrines, laws, and ordinances of the Bible, are to be found in the Bible itself, and no where else ; therefore I have restricted myself to their synonymous, agreeing, testimony, in the different sections of the work, and their united testimony gave me a full, undoubting, complete satisfaction, with regard to the different uses of the phrase, to baptize with, which is to be met with frequently in the Holy Bible. It is necessary therefore to compare scripture with scripture, and spiritual things with spiritual, before the mind of the Spirit can possibly be understood ; for this is the word of our testimony.

In the hope of the blessing of God to accompany my labours of love, as promised, "Your labour in the Lord shall not be in vain," I tender this little Book, not only to the people under my more immediate ministry ; but with the most earnest and pious desire that it may prove extensively useful, and beneficial, I offer it for public perusal.

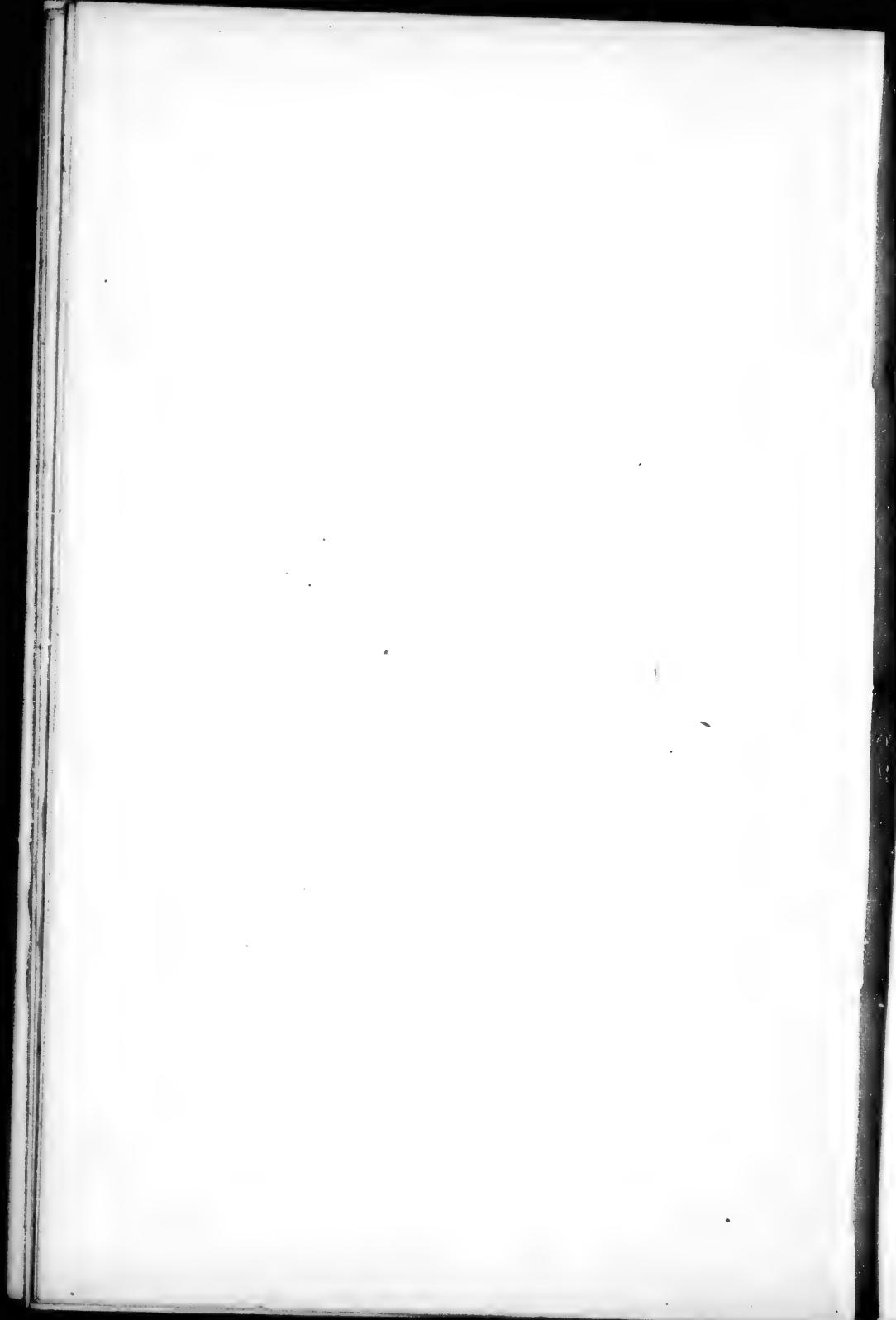
More of the passages which bear directly, or indirectly, upon the subject, upon the main important subject, might have been adduced, and might have been collated for public inspection, for the confirmation of the doctrine contained in the words from which the contrariety of opinion, with regard to the subjects of Baptism, and of the mode, originates ; but that would have a tendency to cause confusion and distraction of thought ; and it would require more space, than the compass of this limited synopsis, to expand the views contained in a multiplicity of passages.—"In the mouth of two or three witnesses every word may be established." Matt. xxiii. 16. "For there are three that bear record in Heaven, the Father, the Word, and the Holy Ghost ; and these three are one. And there are three that bear witness in earth, the Spirit, and the water, and the blood ; and these three agree in one." I John v. 7. 8. With the views contained in these passages I have uniformly conformed, in advancing the proofs on the different sections of the work ; and would earnestly recommend that restrictive mode, of obtaining testimony, with regard to the several

parts of any subject of research : but observe the perfect consistency, and explicit agreement, of your witnesses, that you may have a certainty, that they are parallel and synonymous passages, bearing directly upon the subject you may have under review : and their clear corroborating evidence will give you all the proof, and evidence which is purposed for testimony, or you can require for confirmation and satisfaction.



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A TREATISE ON BAPTISM.

SECTION I.

A SHORT REVIEW OF PROMINENT PARTS OF MR. TUPPER'S TREATISE ON BAPTISM.

“**T**HREE must be heresies among you,” saith an Apostle, “that the things that are approved may be made manifest among you.” And however much we may be disposed to pity the heretic, and to lament over his deplorable condition, yet, it is our duty to “contend for the faith once delivered to the Saints,” and to “hold fast the form of sound words.”

In perusing Tupper’s Treatise, I found, however unwillingly, that I had to descend, with him, to pay a short visit to the departed dead; to perambulate the labyrinths of the catacombs; and to forego, for a season, the blessings of gospel light: that I submitted to as I had on former acquaintance, some knowledge of the author’s theory and practice, lest anything subversive of sound doctrine and practice should be obtruded from that quarter, upon the people over whom the Holy Ghost hath made me overseer.

It was formerly the practice of the messengers of the Lord to substantiate the lessons which they were taught to deliver, by appealing to the true fountain of knowledge and wisdom, as is frequently exemplified in their writings—“Thus saith the Lord,” or “the mouth of the Lord hath spoken it,” was once a common practice. Now, every one who assumes the title

of "Pastor of the Church," ought to follow their example, and not to attempt to drive away the sheep from the "green pastures beside the still waters" to learn their lessons from the conflicting volumes of antiquity, and to browse on the obsolete, withered foliage of a strange vine.

But Mr. Tupper, with all his anxious solicitude and overstrained ingenuity, has, unhappily for his cause, manifestly failed in bringing his selections of authors to agree among themselves; just as the Jews once failed in bringing the many false witnesses, with whom they crowded Caiaphas's hall, to agree. Now, I believe that every one who is blessed with spiritual discernment, and who will trace my steps through Tupper's Tract, will say with me, that he has happily emerged out of the catacombs, or that he has escaped out of Caiaphas's hall, or both.

I have therefore considered it my indispensable duty to publish my views of the Tract, together with Scriptural views of the doctrine of Infant Baptism, and of the mode of administration, in vindication of Pædobaptist principles and practice.

As the subject is becoming more and more the cause of division and strife, by the unjustifiable obtrusion of heretical schismatics, it is the indispensable duty of every Minister of the Gospel of Jesus Christ to stand on his watch-tower, and to cry aloud, and to spare not; to blow the trumpet in Zion, that the people may be warned. I enter on the polemical ground with every pious purpose, of not only vindicating the doctrine of Infant Baptism, by pouring, but also of exposing some of the multiplicity of flagrant erroneous views exhibited in Tupper's Tract, for the manifest purpose of establishing himself on untenable ground.

The obtrusion of the Baptists may be compared with the conduct of the people of the circumcision toward the church of Galatia, over whose defection Paul mourned in the language of doleful lamentation: "O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus

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Christ hath been evidently set forth, crucified among you? This only would I learn of you, received ye the Spirit by the works of the law, or by the hearing of faith? Are ye so foolish? Having begun in the Spirit, are ye now made perfect by the flesh?" Those foolish Galatians were tempted by them of the circumcision, to turn away from the instructions which were delivered to them by the Apostle, and which were greatly blessed to them; and it is a notorious fact, that the Baptists of our day are treading in their unauthorised steps, and causing the same doleful lamentations among the zealous Ministers of the Gospel of Jesus Christ, by unjustifiable obtrusion upon our congregations, and by privily insinuating, into the minds of our people, practices which are evidently subversive of the truth.

The Apostle Paul was not then taught of God the necessity of circumcision to the churches under his ministry, neither are enlightened Pædobaptists now taught of God the necessity of immersion. How then can the Baptists vindicate their intermeddling with other men's matters, and their attempts to undo what we have, by the authority of God, done, when they presumptuously condemn Infant Baptism, and proffer their own services to re-baptize them in their own way?

Tupper gives in his Treatise, as their doctrine—" But we strenuously maintain that none ought to be baptized until they are regenerated, and justified by faith, and consequently in a state of salvation; it is impossible for us to place any confidence in the ordinance, as if persons would be brought into a state of grace by it, or their salvation thereby be obtained."

Does Tupper understand the meaning of the passage, 1st Peter, iii. 21:—" The like figure whereunto baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience towards God) by the resurrection of Jesus Christ." Peter had a different view of Baptism from that expressed by Tupper; and so had Mark, when he says, " He that believeth and is baptized shall be

saved." Mark places belief and baptism before salvation ; but Tupper's system, as above, places salvation before baptism ; thus reversing the order of the language in the Bible to suit his own purposes. That is a fundamental error in the Baptist system, which cannot but lead them into a mass of inconsistencies.

Would the Pastor of the Baptist Church at Amherst risk the trial of the Baptist class, to which he belongs, before judges, by his own test, as above, "and wipe his mouth and say, I have done no wickedness," Prov. xxx. 20.

The Baptist administrators of the ordinance, as they choose to call it, put their catechumens upon the trial, as above, of their experience, and tell them that none ought to be baptized but those who are regenerated, and justified by faith, and in the sure possession of salvation ; and, after due examination, in conformity to that high test, pass them and dip them. The publication of that conditional test might be pawned upon us, if the Baptists were inhabitants of far remote regions to which we could have no access, but when we, as well as the Baptists, have frequently favourable opportunities of testing them, by our own knowledge, of regeneration, justification, and salvation, the publication cannot be considered in any other light than as offering a display of gross ignorance of the Holy Scriptures, and of the soul experience of the people of God, when brought from darkness to light, and from the power of Satan to God.

If so high a test were not exacted, the people would be left still open to conviction, and could be warned and admonished not to build on the sand. But when they have passed their catechumenal trials, by so high a test, and are received by their presumptuous judges, and dipped, any farther exertions for convincing them of their dangerous condition, are useless, and inconsistent with their profession: their prayers, their thanksgivings, their actions, and their application of the Holy Scriptures must be conformable to the high character which they have been encouraged to assume. Are the Baptists sure that they shall stand the trial of their

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own responsibility, with regard to their catechumens, who are thus tested, and passed, as fit subjects for baptism, on their own principles? Are they sure that they are not deceiving themselves and the people, by proposing so high a test, and by passing their catechumens according to such proofs as they seem to be satisfied with when they dip them? or would they really propose for trying them, half-fledged school-boys, such as we witness in this country of novices?

The Apostolic commission proposes no such test, but the Baptists misapply the Scriptures, and maintain that the "one Baptism" mentioned in Eph. iv. 5, is the baptism of water, by dipping; whereas it is the baptism of the Holy Ghost, by pouring.

By such misunderstanding and misapplication of the Scriptures of truth, they are naturally and insensibly led to appropriate to water, external baptism, the conditional qualifications which are the inseparable consequents of the baptism of the Holy Ghost; and, therefore, they are unavoidably necessitated to exact a profession of qualifications commensurate with the test and requisitions of their erroneous system. When the foundation and groundwork of a building are false, however strong and elegant the superstructure may be made to appear, the fundamental error must ultimately prove ruinous to the whole edifice. "But he that heareth and doeth not, is like a man that, without a foundation, built an house upon the earth, against which the stream did beat vehemently, and immediately it fell, and the ruin of that house was great."

A great fundamental error is the source of all the flagrant inconsistencies and absurdities which are plainly observable in the Baptist system, that is, the reversion of the order of things in the Bible—putting darkness for light, and light for darkness; putting the baptism of water for the baptism of the Holy Ghost, and the baptism of the Holy Ghost for the baptism of water—supposing the baptism of the Holy Ghost to be figurative, and the baptism of water to be literal, or the "one baptism." That is the main fundamental error in their system, and upon that fundamental error their

whole system is based and constructed. But the Spirit is never proposed by the Bible as an emblem of water, but water is ever shewn as an emblem of the Spirit: water, wind, oil, fire, and dove, &c., are appropriate emblems of the Holy Spirit; and, therefore, the application or administration of one and of all these emblems, must be considered in their referential or representative character, as emblems of the Holy Spirit in Baptism: the baptism of water is, therefore, an emblematic or representative baptism; and the baptism of the Holy Ghost, that which is emblematised or represented by the baptism of water.

The language of inspiration, in reference to the baptism of the Holy Ghost, therefore, can never, with any propriety or justice, be called "highly figurative language," Tupper's Tract, p. 153. What is figurative is emblematic or representative, but the Spirit is not emblematic or representative, or figurative of water, but water is emblematic, representative, or figurative of the Spirit; therefore, the baptism of the Holy Ghost is not figurative of the baptism of water, but the baptism of water is representative or emblematic of the baptism of the Holy Ghost, and both are literally and identically real, appropriately suitable to the nature and substance of the subjects to which they are severally to be applied.

In writing on, or against, the baptism of the Holy Ghost, cap. 3, Tupper seems to grapple with an insuperable difficulty, which evidently originated in the fundamental error which I have pointed out, which pervades the whole Baptist system; and which must inevitably involve them in obscurity and inexplicable inconsistencies. Tupper seems to have used all his skill, and dexterity in managing and disposing of the scanty inefficient materials allowed him by his erroneous system; yet, his utmost efforts have proved a miserable failure—an exposure of the fallacy of their doctrines, based as they are on that fundamental error of their system.

Tupper is not to be blamed for the great fundamental error of their system; but he is highly reprehensi-

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ble for the abuse of talent and reason, which is plainly and undeniably observable in his evasive struggles, in the third chapter of his book, to absorb and quench the rays of light which are evidently bursting out upon him, in the obscurity and gross darkness of his dipping system. That great and fundamental error of the Baptist system has constrained Tupper to use many perversions of Scripture, in his third chapter especially, where he was under the necessity of quoting Scripture, and scriptural expressions, for the manifest purpose, if possible, of clearing them out of his way, that they might not always stare him in the face.

I had intended to write on the doctrine of Baptism before Tupper's Tract on Dipping appeared, and had not in view to combat errors attributable to individuals; but, as it has appeared, and as I believe, and can clearly shew, that he has done much injustice to the Word of God, especially by his manner of treating the Baptism of the Holy Ghost, I find myself imperatively called upon to vindicate my own principles, from the obloquy of the Tract, and to expose to the public its grossly erroneous mis-statements and misrepresentations.

In his last extremity of difficulty and danger, he has daringly and presumptuously used four different contrivances to extricate his dipping system from the imminent peril of annihilation:—

1st, By making use of the language of the Holy Bible, which refers to the Holy Ghost, in a figurative sense, he thus presumes to unpersonate the Holy Spirit.

2d, By the authority of Leigh, as quoted, contrives a dipping in an ocean of grace, and thereby unpersonates the Holy Spirit.

3d, Shews a most flagrant attempt to deceive, by withholding the act, and only giving the pouring and the after-condition.

4th, Depriving the verb *to pour* of its own preposition, *epi* (upon), which God attached to it, and giving it to the verb *baptize*; and placing the verb

ekchuein (to pour), in the Apostolic commission, where God had not placed it.

I shall quote the language of the author in these four cases, that those who may not have the Tract in their possession, may have it in their power to examine it for themselves :—

“ Though the Holy Spirit is spoken of as falling, being shed forth or poured out, yet no person of discernment imagines that he is literally poured out as water is emptied out of a vessel. The language is highly figurative, and therefore those expressions can afford us no information respecting the manner in which persons were literally baptized.”—*Tupp.*

When I was following Tupper in his Tract through the labyrinths of the catacombs, the conflicting volumes of antiquity, I was not at all surprised at the darkness of the place, in the manner in which he managed his fractional quotations from them. To draw his inferences from the embalmed mummies which seemed most favourable to his system, appeared perfectly allowable for a man resolutely determined to defend his position by all possible means ; but I could not consider it allowable, or safe for any man, on any pretence whatever, to treat so unceremoniously the personality of the Holy Ghost, as Tupper has evidently done, in the four cases I have stated in order. But that the Holy Spirit is really and truly poured out, no man who is enlightened to understand the Scriptures, or has spiritual discernment, and experience, will ever attempt to deny.

Could Tupper prove that the language is highly figurative, which Peter uses on the day of Pentecost, when he declared that what they actually received was what God had promised in the prophecy of Joel; “And it shall come to pass afterward, I will pour out my Spirit upon all flesh, &c.” There was a reality in the sound, as of a mighty rushing wind ; its coming from Heaven was also real ; the filling of the house, where they were sitting, was real ; the appearance of cloven tongues, like as of fire, was real ; and the sitting on each of them, was real ; there being actually

filled with the Holy Ghost ; and their speaking with other tongues, as the Spirit gave them utterance, was real, according to the simple meaning of the word of God. Their actual reception of the gift of God, the Holy Ghost, had nothing of a figurative nature; their perfect experience of his gracious influence, teaching, and power, by which they were elevated above the natural condition and capacity of humanity; and their amazing boldness, and transporting ecstasies, in delivering the communications of their lord and master, afforded ample testimony to assembled nations, and drew from them expressions of amazement and astonishment, "We do hear them speak in our tongues the wonderful works of God ; and they were all amazed and in doubt, saying, what meaneth this?" And, "Therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear."—Acts. ii. 38. Could Tupper call these words, by which both pouring out, and shedding forth, are expressed, highly figurative language? Can what is real be figurative of itself? The baptism of the Holy Ghost, on the day of Pentecost, was substantially real, and the language, which has reference to it, cannot, therefore, be considered figurative language.

Would Tupper observe consistency, and call another miraculous manifestation of divine power, by the Holy Ghost, highly figurative language? "And the angel answered and said unto her, the Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee ; therefore, also that holy thing, which shall be born of thee, shall be called the Son of God." If the language, in the case of the Virgin Mary, should be called highly figurative language, the descent of the Son of God, his manifestation in the flesh, and his ascension also, might be called highly figurative manifestations. If he could, with propriety, say it of the one, why not of the other? And why not of the Father himself, who declares, "I will dwell in them, and I will walk in them?" and of whom it is

declared by John, "God is love ; and he that dwelleth in love, dwelleth in God, and God in him," I. John, iv. 16. If such language be justifiable, with regard to one person of the glorious Trinity, with equal propriety it may be used, with regard to all the three ; because Spirit is indivisible, and God is that great and glorious indivisible Spirit, Father, Son, and Holy Ghost, one living and true God ; and therefore no act or operation can be attributed to either of the three Persons, but what has real identity, and the language which refers to these acts or operations, cannot, therefore, be called figurative language, but spiritual, suitable to the spiritual acts, or operations, described thereby.

2. When Tupper quoted Leigh, to assist him to dip in an "ocean of grace," it surely did not occur to his mind, that, although he attempted to unpersonate the Holy Ghost, and to substitute an ocean of grace in his place, for baptism, he could not so easily substitute that ocean of grace, in the place of the Holy Ghost, in personality, so as to constitute the Trinity.

To expound the words, "He shall baptize you with the Holy Ghost," by, "dip you in the ocean of his grace, opposite to the sprinkling which was in the law," must appear the most daring perversion of Scripture which can be imagined. The bare mention of these two phrases may shew an opposition, although no substitution has been made ; but when *baptize* is changed into *dip* ; *with*, into *in* ; and the *Holy Ghost* into an *ocean of grace*, for expounding the words, what dependence can be placed on any other expositions, where the contradictions are not so manifest ? Whether Leigh expounded the words, he shall baptize you with the Holy Ghost, by the words which are substituted in their place, I have no access to know, but at all events, I can safely declare, that that method of expounding Scripture surpasses in absurdity the most ludicrous metamorphoses I ever beheld. If the two phrases "He shall baptize you with the Holy Ghost," and "dip you in the ocean of his grace," were not placed so immediately contiguous, the contrast would

be less obvious, and the superficial reader would be more easily led into the erroneous doctrine of dipping in the Spirit.

When Tupper entered on the doctrine of the baptism of the Holy Ghost, his wonted ingenuity seems to have forsaken him; and, therefore, in place of giving additional strength and efficiency to his former arguments, he has himself laid open and exposed the great fundamental error of the Baptist system; making the baptism of water the "one baptism;" and, therefore, the baptism of the Holy Ghost, figurative, and the language of promise, with regard to it, "highly figurative language," as if merely to illustrate external water baptism as the "one baptism," or alone baptism. That is their great fundamental error, and, thereby, they are led into most of the vagaries and inconsistencies which are manifestly conspicuous in the Baptist system: an exhibition of which he affords us in Tract, page 153, and generally throughout. "The communications of the Spirit are likewise represented under the figures of drinking, being filled, breathing, blowing, shining, anointing, &c." Can it be ascertained from any of these forms of expression how the ordinance of baptism ought to be administered?" Tupper, Tract, page 153. Was there ever so gross an insult offered to the reason and judgment of rational beings? Does he imagine that the Pædobaptists are so shallow in understanding, as not to be able to solve his ludicrous question? or, did he, for a moment, forget that he was an advocate for dipping in the Spirit? or, was he, insensibly to himself, transformed into an advocate for pouring out upon, when he so complaisantly supplied me with these beautiful conclusive passages against his own theory and practice? or, did he understand his own quotations of Scriptural language, when, in bold defiance, seemingly, he proposed his notable question?

His first figure, as he calls it, is drinking, and I believe a passage of Scripture, from Jesus Christ's own mouth, may be sufficient answer to that branch of

his notable question. "If any man thirst, let him come to me and drink." John, vii. 37. Does Tupper suppose that Jesus Christ would offer the thirsty soul Tantalus's cup, when he calls drinking a figure? Vastly different is the account which he gives of the drink, or water, which he gives to the thirsty, from what Tupper would offer his thirsty flock. When Jesus was weary with his journey, and sat on Jacob's well, near a city of Samaria, called Sychar, and asked the woman of Samaria to give him to drink, his language, with regard to the water which he gives to the thirsty, excludes every idea of figurative drinking; "Jesus answered and said unto her, whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him, shall be in him a well of water springing up into eternal life." John, iv. 13. 14.

I have already shewn that water is one of the Scriptural emblems of the Holy Spirit, and that neither the Spirit, nor the language that refers to him in the Bible, can possibly be called figurative language: the water is the representation of the Spirit, and the bestowing of water, whether for baptism, or any other purpose, is representative of the bestowing of the Spirit, for spiritual baptism, as well as for every purpose of grace according to the will of God. All external material objects are representations of corresponding internal spiritual objects; and never can Tupper, or any other of his class, be able to reverse the order of things in the Bible, without exhibiting manifest absurd contradictions, and without deranging the beautiful harmony, and indissoluble connection of parts, which characterize the whole doctrine of the Bible.

Jesus Christ's vindication of his own spiritual heavenly authority and power, and of the gift of God, the Holy Spirit, ought to be a sufficient check and reproof to Tupper, to prevent him from proposing any thing of a figurative nature, in the room of the Holy Spirit, under whatever emblem he may have been promised

in the Holy Bible ; because his expositions of the language of inspiration, in a figurative sense, merely, cannot fail to turn away the attention from the reality of promised spiritual gifts and blessings. "If a son shall ask bread of any of you that is a father, will he give him a stone ? or if he ask a fish, will he for a fish give him a serpent ? or if he shall ask an egg, will he offer him a scorpion ? If ye then, being evil, know how to give good gifts to your own children ; how much more shall your Heavenly Father give the Holy Spirit to them that ask him ?" Luke xi. 12. 13. Not only is the identity of the gift and promise of the Father, the Holy Spirit, maintained by Jesus Christ himself, but also the manner of bestowing is uniformly maintained wherever the gracious promise is expressed.

Tupper's next specimen of "highly figurative language," is "being filled," and I believe it may be sufficient illustration of that figure, as he calls it, to refer the reader to the second chapter of the Acts of the Apostles, and to ask him, from that form of expression, whether he is led to any view of the manner in which the ordinance of baptism is to be literally administered, and whether he can get above mere figurative language, to substantiality, in all the glorious transactions of the ever-memorable day of Pentecost.

In reference to the mode, that is unalterably determined by the Apostle Peter, by his application of the promise by Joel, to what they had received on that day : "And it shall come to pass afterwards, I will pour out my Spirit upon all flesh," Joel, ii. 23. "And they were all filled with the Holy Ghost," Acts, ii. 4. The conjunction, *and*, at first sight, will lead the grammarian, to the preceding part of the narrative, and he will find, without trouble or difficulty, that what they were filled with, came down from heaven, not figuratively, but identically and personally : the very Holy Ghost, in the various manifestations of power, as recorded ; "Therefore, being by the right hand of God exalted, and having of the Father received the promise of the Holy Ghost, he hath shed

forth this, which ye now see and hear," Acts, ii. 33.

The Apostles, from their own experience of "being filled" with the Holy Ghost, recommended to the Church to choose out from among themselves, men similarly endowed, to be ordained as deacons. "Wherefore, brethren, look ye out among you seven men of honest report; full of the Holy Ghost and wisdom, whom we may appoint over this business," Acts, vi. 3.

Not only is the mode of bestowing the gift determined by the most irrefragable proofs, but the actual indwelling, "being filled," is also established, by the most indisputable testimony which we could possibly require.

His next figure is "breathing," and the Scriptural testimony, with regard to Tupper's question, in reference to the mode of application, in this case, as well as in all the other cases, is perfectly satisfactory and conclusive. There can be nothing more self-evident, than that the breathing is poured out, in accordance with the promise of the Holy Ghost; "And the Lord God formed man of the dust of the earth: and breathed into his nostrils the breath of life, and he became a living soul," Gen. ii. 7. The breathing and application are God's real acts; and the reception is also certified by the declared condition of man the receiver of the gift, "and he became a living soul."

Jesus Christ also, at the time of one of his manifestations of himself to his disciples, after his resurrection, "breathed on them, and saith unto them, Receive ye the Holy Ghost," John xx. 22. thus manifesting, by an actual evident operation of pouring the breath upon them, how the Spirit, the gift of God, is bestowed, in express undeniable refutation of Tupper's figurative system of dipping in the Spirit, and also of his "dipping in the ocean of his grace."

"Blowing"—This figure of speech is also confirmatory of the same views, which we are directed to, by the other expressions, and is given by Jesus Christ to describe the Almighty power exerted in accomplishing the gracious operations of the Holy Spirit, after

he is poured out, and comes suddenly from heaven, as the sound of a rushing mighty wind, which filled all the house where they were sitting. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." John, iii. 8. Those who are born of the Spirit will set to their seal, that God is true, and that there is a reality in all those operations, which are thus referred to, by the like outward operations, which are experienced by the application of those emblems of the Spirit with which the Bible abounds. The blowing, therefore, plainly expresses application of the wind and, therefore, of the Spirit, of which it is a Scriptural emblem.

"Shining :"—The shining of all the rays of light upon all the bodies, which are illuminated thereby, is so perfectly plain and evident as scarcely to require any remark or comment. Light must come from some source or other, before there can be any illumination; and as the velocity of light is pretty accurately ascertained, it is thus proved, with regard to motion; and there need be no hesitation as to the application or administration, when the illuminating body pours forth his shining rays upon the body illuminated.

When the sun, in the firmament of heaven, pours forth his cheering, illuminating rays of light, we cannot surely call that figurative shining, in any other sense than as the reference conveys our thoughts, in elevated contemplation, to the eternal source of all uncreated light and spiritual illumination; but we are led, by the very nature of the subject, to the mode of application of spiritual light. As the natural sun pours down his shining rays, so does Jesus Christ, the sun of righteousness, shine forth his all-cheering illuminating rays of gospel light upon the souls of his people.

"Anointing :"—Tupper, in his Tract, has given some hints with regard to some knowledge of the Greek language, and it is rather surprising that he did not make use of his talents in tracing the etymology

of the word, *anointing*, which he has presented to our view in his list of highly figurative words, or forms of expression, which he thinks can lead to no literal conclusion.

As the New Testament was written in the Greek language, it is necessary for the expounder of Scripture to pay every necessary attention to the true meaning and import of the language, in the original form, so as to do justice to the word of God, and to convey the truth to the minds of others. If Tupper, therefore, had given us a specimen of his proficiency in the knowledge of the Greek language, in conjugating the verb, "chriein," from which *anointing* is derived, he would have saved his character from suspicious surmises, and might have been prevented from proposing his notable question "Can it be ascertained from any of these forms of expression how the ordinance of baptism ought to be administered?"

Chriein, signifies, to anoint, chriōn, anointing, and Christos, Anointed, used in the English language in the common form, Christ. Messiah, in the Hebrew language, and Christos, in the Greek language, are synonymous terms, and express the same view of the inauguration of the Son of God, the Lord's anointed. And the noun derived from, chriein, is, chrisma, the anointing, "kai humeis to chrisma ho elabete ap' autou, en humin menei" &c.: translated, "and the anointing which ye have received of him abideth in you" &c. i. John 2. 27. Now the object received, they received according to the power of the verb, chriein, to anoint, and anointing with oil, cannot be performed, but by pouring the oil upon the subject anointed, and thus Jesus becomes, Christos, the Anointed: the name Jesus alone was given to him, at the time of his circumcision, by the direction of the angel of the Lord. "And she shall bring forth a son, and thou shalt call his name Jesus; for he shall save his people from their sins." Math. i. 21; but, in reference to his inauguration, he is antecedently, called Messiah, and subsequently, Christos. Keeping in view therefore, chriein, to anoint, as the primitive, and the word,

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christos, as a derivative, I would seriously ask the dipped, for they cannot all be called dippers, what is the etymology of the far extended word, christians? Is it a primitive, or a derivative: the word, christos, itself is a derivative of the verb, chriein, to anoint, and surely the word christian, in its relative character, must be derived from the same source, but in a remoter degree: Christos, in the pre-eminent sense of the term, and christian, in a more remote or subordinate degree; and both to be considered in reference to, chrisma, the anointing. The chrisma, or anointing, which ye have received of him, abideth in you" &c.

The term, christian, is not a modern innovation in the church; nor was it introduced, during the dark ages of the church, for the purpose of establishing pouring, in the room of dipping; but was coeval with the Apostles of the Lord's anointed Jesus Christ. "And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called christians first in Antioch." Acts xi. 26.

Let it not be supposed, therefore, that these grammatical views of the verb, chriein, to anoint, have no reference to the ordinance of baptism, for oil is one of the scriptural emblems of the Holy Spirit, as well as water: and therefore the application of the oil, in the sacred operation of anointing, is representative of the more glorious operation of spiritual anointing: and so is the application of water, in baptism, to the more glorious administration of the Holy Spirit, in the ordinance of the baptism of the Holy Ghost. Both water and oil are emblems of the one Holy Spirit, and their application, both in anointing and baptizing, represents or emblematises the application of the one, and the same, Holy Spirit, for different purposes, according to the will of God; and, therefore, to anoint, and to baptize, are synonymous, with regard to their emblematic character, and mode of administration.

Let Tupper's notable question, "can it be ascertained from any of those forms of expression how the ordinance of baptism ought to be administered?" be

seriously and dispassionately considered, and there must inevitably appear gross ignorance, or a daring purpose to deceive. If the Baptists still, pertinaciously, adhere to their dipping system, in opposition to pouring out upon ; baptizing with ; christianizing, and anointing, which are indubitably synonymous, I would seriously ask, what claim or title have they to the honourable church appellation, christians ?

Tupper's third attempt to deceive, by withholding the act, and giving only the pouring, and the after condition, I shall quote in his own words, that the reader may at any time, have access to peruse it. "It is to be observed also, that, though the spirit is spoken of as being poured out, it does not thence follow, that the pouring itself was the baptism of the Holy Ghost. As the consequence of this pouring, the Apostles and others were in the spirit, as John says, "I was in the spirit," Rev. 1. 10.

Why did he not examine, I ask, whether there is an intermediate step between the pouring, and the being in the spirit, signified by, "epi pasan sarka," translated, upon all flesh, which is part of the sentence to which he refers ? The passage with regard to the baptism of the Holy Ghost, I shall quote as we read it, Acts ii. in Peter's own words, and not in Tupper's fractional condition. "Kai estais entais eschatais hemerais, (legei ho Theos), ekcheo apo tou Pneumatos mou epi pasan sarka ;" translated "And it shall come to pass in the last days (saith God), I will pour out of my Spirit upon all flesh : the intermediate step marked by, epi pasan sarka, upon all flesh, is the ordinance with regard to man : and not the pouring alone, nor John's condition, en Pneumati, in the Spirit : the pouring out upon, is God's whole act, and not the pouring, separately ; and it is therefore a daring act of dishonour to God, and of injustice to his holy word, to attempt, by fractional portions of the language of inspiration, to mislead those for whom Christ died. In the Spirit, expresses John's condition, when, in the Island of Patmos, he received, by the instrumentality of the angel, the Revelation of Jesus Christ, which God gave

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unto him, to shew unto his servants things which must shortly come to pass, and implies no act or operation of the Spirit, from which either pouring or dipping could be inferred.

"In accordance, says Tupper, with the correct rendering of this text, the words which are precisely the same in the Greek, *en Pneumati*, may be rendered in Matthew, iii. 11, and in Mark, i. 8. &c. In Revelation, as above, John's condition is merely expressed, and refers to no act ; but in Matthew and Mark, the act or operation, is what is presented to our view, and no reference to condition, expressed ; these two cases therefore cannot possibly be forced into "accordance."

Is the Pastor of the Baptist church at Amherst really so blind and ignorant, as not to put any distinction, between God's declaration of his own act, and John's declaration of his condition, in consequence of that act ? Or, have his prejudices so far biassed his judgment, as to render him obdurately impenetrable to the testimony of the Holy Spirit, with regard to his own operations ? In the passage, " I will pour out of my Spirit upon all flesh," the application of the Spirit, thus poured out, is to be understood, by the preposition, *epi*, upon : the act of application is the baptism, and neither, the pouring alone ; nor the after condition, " in the Spirit." *Epi*, upon, does not suit the baptist system ; and, therefore, Tupper in his over hasty solicitude, tramples it, in utter neglect, under his feet, and endeavours to cover it, under that neglect, from the view of his readers, lest they should see any thing in it, to weaken the argument, for dipping in the Spirit, which he was labouring to establish, as the true mode, in contradiction of God's own testimony to the contrary. " Seemeth it a small thing unto you to have eaten up the good pasture, but ye must tread down with your feet the residue of your pastures ? and to have drunk of the deep waters, but ye must foul the residue with your feet ? And as for my flock, they eat that which ye have trodden with your feet ; and they drink that which ye have fouled with your feet." Ezekiel xxxiv. 18. 19.

Remark how cautiously he avoids the act of administration, and how sedulously he endeavours to insinuate into the minds of his readers, the after condition expressed by, in the Spirit, so as, if possible, to recommend the baptist translation of *Baptisthesesthe en Pneumati Hagio*, to the acceptance of the church more generally ; or, it may be merely with an intention to blow up the fortifications of his antagonist, the Revd. Mr. Gray, without being able to strengthen, or render impregnable his own : and thus, ineffectually endeavours to keep out of our view, the true operation of the Spirit, in the ordinance of baptism.

I shall here quote another instance of his rule of practice, in fractioning the passages of scripture, where his system, would be put in jeopardy, by the full amount of the declarations therein contained. The passage he hastened to, from the pouring, and considered might be rendered in accordance with the correct rendering of the passage, where John's condition merely is expressed, in Matthew iii. 11. "autos humas baptise en Pneumati Hagio kai puri," properly translated, he shall baptize you with the Holy Ghost and fire. Tupper, strengthening himself, in his favorite system, by the authority of man, divests himself of all hesitation and restraint, and translates that highly important passage, "he shall baptize you in the Holy Spirit." That is a specimen of his method of treating the language of inspiration to suit his own system of dipping in water ; but the passage contains more than he considered safe for his system, and, therefore, as in the former case, he treated the rest with neglect, and verified the declaration of the Prophet, "but ye must tread down with your feet the residue of your pastures." The conjunction, and, should have taught him to quote more : it should have taught him to quote in accordance with his translation of the rest, "and in the fire," so as to complete the beautiful view, contained in the language, in full ; as well as to respect the prohibition of Jesus Christ, "what God hath joined together, let not man put asunder." Matthew xix. 6.

I would not attribute such omissions to ignorance, because the passages were, or ought to have been, before his eyes : in some cases it might happen from inadvertency, or absence of mind ; but on a subject of much interest, one would be apt to think such an omission could not repeatedly occur : an omission of this kind, especially when the balance would weigh against his own interests, has justifiably a tendency to cause suspicion, that there is a voluntary reservation of mind : that may, by some, in some cases, be considered justifiable ; but surely it cannot be justifiable where the truth may be withheld from those, for whom he is engaged to expound the scriptures with regard to the holy ordinance of baptism.

If Tupper, therefore, was at a loss, or if his wonted ingenuity and courage failed him, when, Kai puri, and in the fire, presented itself to his view, he ought to have paused before he gave to the public his fractional quotations : before he translated the first part of the sentence, he shall baptize you in the Holy Ghost, he ought to have reflected seriously, whether he could follow out, his newly invented mode of translation, in the second case, so as to give a conjoint translation of the two parts in continuation : now in the holy Scriptures, wind, water, oil, dove, and fire are given as emblems of the Holy Spirit, and if the Lord saw meet to conjoin, that emblem of his Spirit, the fire, for the manifestation of the gracious operations of the Holy Ghost, Tupper is unjustifiable, in giving the one, and withholding the other.

It is certain that, on the day of Pentecost, there appeared unto them cloven tongues, like as of fire, and it sat upon each of them. Could Tupper, then, if he was engaged to give a true account of the baptism of the Holy Ghost, according to the transactions of that day, give another fractional interpretation, to the omission of the cloven tongues, like as of fire ?

The cloven tongues, like as of fire, is part of the promises by John the Baptist, Matthew iii. 11. "He shall baptize you with the Holy Ghost and fire," and it is a most daring insult, offered to the Holy Spirit, to

give a divided view of that language : the repetition in the promise signifies a repetition of operation. "And he said, go forth, and stand on the mount before the Lord, and, behold, the Lord passed by, and a great and strong wind rent the mountains and brake in pieces the rocks, before the Lord ; but the Lord was not in the wind ; and after the wind an earthquake ; but the Lord was not in the earthquake : and after the earthquake a fire ; but the Lord was not in the fire : and after the fire a still small voice." i. Kings xix. 11. 12. It would not surely be doing justice to the word of God, nor giving a true exposition of the doctrine contained therein, to attempt to explain it, by merely giving an account of the effect of the wind, without the fire, or to attempt to prove that these mountains were dipped in the great and strong wind, which was poured upon them, when the Lord passed by.

No doubt the difficulty of contriving a plan for dipping in fire, prevented Tupper from attempting it, and led him on presumptuously to exhibit his fractional interpretation : for no more could he prove, the translation, dip in fire, than he could prove that Elijah's altar was dipped in the fire, which was poured down from heaven upon it, in the presence of the assembled multitudes of the children of Israel.

Can any man, of ordinary capacity and intellect, maintain, that the Spirit is not poured out, and upon the subjects of baptism, before they can be declared to be in a baptized condition, or in the Spirit ? The Father pours him out, he comes down from heaven, and sits or rests on each of them. "And Jesus when he was baptized, went up straightway out of the water: and, lo ! the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him : and lo a voice from heaven, saying this is my beloved Son, in whom I am well pleased." Mathew iii. 16. 17. When Tupper tried his burlesque interpretation of the eleventh verse of that same chapter, from which I have quoted, did he cover these two verses under his hand, lest they should reprove him

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sharply for adhering to his system of dipping, in defiance of their evidence and testimony? The emblems by which the Spirit is represented in scripture language, when taken into serious consideration, ought to be sufficient prohibition to Tupper, and all who adhere to his principles, to deter them from so glaring an abuse of intellect, and scripture language, as is conspicuous in their system.

* 4. Depriving the verb to pour, of its own preposition, *epi*, upon, which God attached to it, and giving it to the verb, to baptize: and placing the verb, to pour, in the Apostolic commission, where God hath not placed it. "The words pour and baptize, are so far from being synonymous that the one cannot be substituted for the other without exhibiting the most palpable absurdity. "Tupper's Tract page," Against whom does he bring the charge of "palpable absurdity." We repel the charge, and filiate his child upon himself, for we never use the scripture language in the constructed form in which he has exhibited it. The passage which he absurdly abuses is "I will pour water upon him that is thirsty," Isaiah xxxiv. 3. In order to show that pour and baptize are not synonymous terms, he pays no attention to the prepositions which belong severally to these verbs, but gives a display of his ingenuity for his own purpose, without them, as if that was our practice, and places it to our account, in his own mangled construction, any says, I will baptize water upon him that is thirsty. Lamentable condition of the Pastor of the baptist church at Amherst! and lamentable the condition of them who are pastured by him! could he not give these few words of the Prophet, a grammatical construction by metathesis, in any form, and still preserve the true meaning of the passage? Could he not as easily say, I will baptize him that is thirsty with water, and thus leave the verb, to baptize, the use of its own preposition, instead of borrowing, upon, from its own verb, to pour, so as to render the view absurd and ridiculous in the extreme, as if paedobaptists used it in that form?

Could he not discern, in that gracious promise of God to the thirsty soul, a Bestower, an act of administration, and a receiver? and could he not understand that the water was to be bestowed upon the thirsty, by pouring the water upon him, and not the thirsty upon the water?

The passage which he mangles, being delivered by the Prophet Isaiah, under the Mosaic dispensation, must be understood, in its prophetic character, to apply to the gospel dispensation times, and therefore, must be understood to refer to the baptism of the Holy Ghost, and synonymous with the passage in Joel, "I will pour out my Spirit upon all flesh," because water is an emblem of the Spirit. To this last passage Peter refers when proving, that, what they received on the day of Pentecost, was the gift of God, the Holy Spirit, according to promise. The Spirit is repeatedly promised under the emblem of water, not only in the old Testament prophetic language, but Jesus Christ himself, repeatedly makes use of the same emblem of promise, "if any man thirst, saith he, let him come to me and drink." To pour upon, and to baptize with, are evidently synonymous terms, and significantly convey the same idea.

Although Isaiah terms what was to be poured out upon the thirsty, water, yet we know that water is one of the scriptural emblems, of the Spirit, and that that was the meaning in which Christ would have his words to be understood, when that emblem of the Spirit is used. "In the last day, that great day of the feast, Jesus stood and cried, saying, if any man thirst let him come to me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water; but this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost, was not yet given; because that Jesus was not yet glorified." John vii. 37. 38. 39.

I believe a competent understanding of these and corresponding passages of scripture, might be suffi-

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ciently powerful, to restrain all rational beings, of common piety and prudence, from such a profane abuse of the word of God, as is exhibited in Tupper's Tract, in the portions thereof which I have thus reviewed.

Surely Tupper, with all his concern and solicitude about the tenets of his system of dipping, would not try the same profane and absurd play on the language of Joel, he has shewn on that of Isaiah, and afford a second display of burlesque interpretation of the holy scriptures. It would be much safer for him, to read, and meditate on Peter's ever memorable sermon on the day of Pentecost, when their actual reception of the gift of God, the Holy Spirit, and their experience of his gracious influence, and power, were publicly acknowledged: and when in elevation of soul, above the natural condition and capability of human faculties, they delivered the communications of their Lord, in such ecstasies of heavenly illumination, as to afford ample testimony to assembled nations, and to draw from them expressions of amazement; "We do hear them speak in our tongues the wonderful works of God; and they were all amazed, and in doubt, saying, what meaneth this?" Acts ii. 11. 12.

The phrases to "pour out upon," and to "baptize with," are undoubtedly the same in meaning as to the action to be performed, and all the ludicrous fanciful perversions of Baptist ingenuity can never disprove the assertion. The verb *bapto* is the verb which signifies to dip, and not the verb *baptizo*, since the day of Pentecost, which the precaution of the translators of the Bible into vernacular English, induced them to leave in its original form, with a slight change to suit the English euphony. That precaution, and not Tupper's alleged reason, for which cause, he poured forth his unceremonious reflections upon the probity and impartiality of their conduct, was the cause why they abstained from giving a decided translation: the meaning of the verb *bapto*, to dip, was not doubtful, neither does it belong to the doctrine of baptism, for it is never used for that purpose in all the Greek New Testament, and, therefore, there was no cause

of hesitation with regard to its interpretation ; but there was, and there is still, cause of guardedness with regard to the verb, *baptizo*, to baptize ; and therefore the Translators have acted wisely and prudently, and we have cause of thankfulness for their precaution.

The Baptists would have acted more wisely and creditably to themselves, by showing more deference to the translation now in general use, than to adopt a modern translation of their own, by which they must hold up to view, a mock exhibition of the language of the Holy Bible, and say with Tupper : he shall dip you in the Holy Ghost.

In Acts 1. 5. Jesus Christ uses the verb *baptizo*, both in reference to the baptism of John, and of the baptism of the Holy Ghost ; and by a clear understanding of what mode is meant by his language of promise, the candid reader ought to be fully satisfied, and the argument thereby ought to be finally settled. “ *Hoti Joannēs men ebaptisen hudati ; humeis de baptisthēsesthe en Pneumati Hagio ou meta pollas tautas hemeras.* ” Acts 1. 5. For John truly baptized with water ; but ye shall be baptized with the Holy Ghost not many days hence. I have quoted the passage to shew that Jesus Christ used the verb *baptizo*, and the preposition, *en*, on which the burden of the argument rests, when promising the baptism of the Holy Ghost, not many days hence, as the ground upon which his followers were to build their faith and practice : and if it can be proven, that Jesus Christ meant, pouring upon, by the use of, *baptisthēsesthe en*, my object is attained, whether ye will hear, or whether ye will forbear, for ye are a rebellious house.

That promise of Jesus Christ, “ ye shall be baptized with the Holy Ghost not many days hence,” was formerly held out by John the Baptist, Math. iii. 11. “ He shall baptize you with the Holy Ghost and fire,” and Mark i. 8. “ But he shall baptize you with the Holy Ghost.” Now observe, that in the three passages, the baptism of John is mentioned as a preparatory baptism, and that in all these cases the word *baptizo* is used by Matthew, by Mark, and by Jesus

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Christ himself ; and, therefore, the satisfactory establishment of the mode, in one of these three cases, ought to be admitted as conclusive evidence and relevant testimony with regard to the other two cases, when expressed by the same terms.

The safe way of explaining any passage of scripture that may appear doubtful, is to compare spiritual things with spiritual ; and where a case can be satisfactorily decided, to be guided, in a less evident proposition, by the knowledge already obtained from the parallel passage already satisfactorily understood. Now, if one of these three passages quoted, which are expressly parallel and synonymous, can be satisfactorily and undeniably proven, with regard to the mode, how can it be rejected as a key to the other two ? It cannot be a subject of doubt or controversy, when we have the declared testimony of the Apostle Peter for decision. He, and the rest, remained at Jerusalem for the fulfilment of their Lord's promise delivered to them before his ascension, by the expression, *baptis-thesesthe en Pneumati Hagio*, ye shall be baptized with the Holy Ghost : and surely no one would presume to deny, that the fulfilment of that promise, by the term already repeatedly expressed, was, what they received on the day of Pentecost, "not many days hence." And not only have we the account of the mode and manner of bestowment ; but, we have also Peter's defence by his appeal to the prophecy of Joel, "but this is what was spoken by the prophet Joel, in the last days, saith God, I will pour out of my Spirit upon all flesh."

Now we have surely one of the cases decided by the most satisfactory proof, which possibly could be required, an Apostle, under the powerful immediate influence and teaching of the Holy Spirit, the promise of the Father, declaring, that, what they had, on that day, received, they received by pouring upon them. And for further satisfaction, we find, by Luke, that what Jesus Christ promised, "not many days hence," was from on high. "And behold I send the promise of my Father upon you : but tarry ye in the

city of Jerusalem, until ye be endued with power from on high." Luke 24. 49.

On the day of Pentecost was fulfilled, the Father's promise, delivered by Isaiah, by Joel, by John the Baptist, and latterly, by Jesus Christ himself, and awfully blind must that man be, who cannot understand in connection, these plain, parallel, synonymous, passages of scripture ; and lamentably presumptuous must he be, who would dare to contradict their united power and testimony, and pertinaciously still adhere to a contradicting system. Whosoever therefore will not admit the united testimony of these Holy Prophets, of John the Baptist, of Jesus Christ, of Peter and the Apostles, of the Lamb, in favour of pouring out the Spirit upon all flesh, as the gospel, "one baptism," must be deemed and denounced, as inflexibly obdurate, decidedly infidel, and irretrievably carnal. "They separate themselves carnal, not having the Spirit." "If any man have not the Spirit of Christ, he is none of his." In these three terms, *ekchuein epi*, to pour out upon ; *baptizein*, to baptize with, and *chrien*, to anoint, which must be allowed by the candid critic to convey the same meaning, with regard to the baptism of the Holy Ghost, are comprehended all that we can justifiably require, for establishing in our minds, the true views of the doctrine of the baptism of the Holy Ghost.

I have nothing to do with the points at issue, as exhibited in Tupper's tract regarding prepositions as applied on either side of the subject in controversy, nor am I responsible for their controversial differences; but I have to do with the subject I have engaged myself to illustrate upon my own responsibility ; yet I may be allowed to pass such remarks as may appear to me to be appropriate for the vindication of truth, as well as for the refutation of error.

When Tupper furnishes so full a catalogue of instances of the acceptations of prepositions, in favor of dipping in water, does he consider the specimens he has presented to our view, (tract, pages 148-9) appropriate cases, to illustrate the doctrine of the holy

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ordinance of baptism, by the proofs drawn from their united testimony, against the evident testimony of the Holy Bible, where the language and the acceptation of these prepositions, have a direct, and immediate reference and application to the holy ordinance?

"Every intelligent and unbiassed person must at once perceive that it is much more suitable to refer to texts in which the prepositions are used with direct reference to water, a river," &c. I would ask Tupper, although his quotations have a direct reference to water, a river, &c. if the drowning of the Egyptians in the Red Sea, the congealing of the depths in the midst of the sea—the sinking of the Egyptians in the mighty waters—the dying of the fish in the river—the falling of the axe head into the water—the falling of the man possessed with the devil often times into the fire, and oft into the water—the unclean spirits entering into the swine—the violent running of the herd down a steep place into the sea, and their being choked in the sea, (all which instances Tupper has advanced,) I would ask him, if all these, or any of them, have any direct reference to Baptist dipping in water, a river, &c.

Reader, behold your examples for dipping displayed and arranged in grand order and style in these quotations of Tupper, (pages 148-9), and say, whether you admire his selections from the beautiful pages of the Holy Bible, in vindication of Baptist principles, in reply to the Rev. W. D. Gray's work on Baptism?

Tupper tries to decide in favour of immersion by a majority of numbers of translations of *en*, into, in, drawn from the statement of the Rev. James Munro, a Presbyterian, where the comparative numbers rank 635 for *en*, into, in—36 for *en*, into, at—24 for *en*, into, with, thus deciding by the majority of 635 over 24—Tupper might be profited by considering whether the testimony of the 24 Elders, in the book of Revelation, who fell down and worshipped him that liveth for ever and ever, when the four beasts, or living

beings, said Amen, might not be sufficient testimony in favour of the translation of *en*, into, with, so as to prove Baptism by pouring out the Spirit upon all flesh, and also to corroborate the testimony of Peter in favour of the "Baptisthesesthe en Pneumati Hagio" of Jesus Christ, translated justly and truly, "ye shall be baptized with the Holy Ghost," as many evidenced on the day of Pentecost: their number being about 120 and 24 = 144. More could be added, even a cloud of witnesses, to show that Tupper tries to blindfold by the above calculations. Let Tupper, therefore, try all the twistings and contortions, of which his fertile ingenuity is capable, of that, *multum in parvo*, *en*, and he never can mould or twist it into any other form or shape, than, with, or by, when it accompanies the verb, *baptizein*, to baptize, with reference to the baptism, of the Holy Ghost. How futile, then, how daring, how desperate, the attempt to pervert the word of God, in support of the tenets and usages of any system !!!

By the requisitions of the Laws of God, and also of the Laws of men, two or three substantial witnesses are perfectly sufficient, for confirmation in any case, even in cases of life and death, and when their evidences perfectly agree, the relevancy of their testimony is admitted in court, and the judges consider themselves justifiable in their decisions, when they pass sentence, according to the perfectly agreeing testimony thus obtained.

I have exhibited an impartial examination of my witnesses, in favour of the Baptism of the Holy Ghost by, pouring out, and upon, in open court, before the Great and Glorious Judge of the quick and the dead, and I have no doubt of the impartiality of his decision. The duty imposed upon so unworthy a Servant, was to my own view, not a task, but high honour and pleasure, although with trembling heart, it became me to proceed in every step of my progress, on account of the high and exalted character of the Witnesses, whose evidence and testimony, I have been commissioned, to receive and compare.

Those Witnesses, whose evidence and testimony I have received and compared, are, for the Mosaic times, Isaiah and Joel : for the intermediate period between the Mosaic dispensation and the Gospel dispensation, is John the Baptist ; and for the gospel dispensation, are Jesus Christ and the Apostle Peter; and I could find no equivocation, no reservation of mind, nor any jarring discrepancy, in their evidence and testimony ; but all perfectly agreeing, in every part of the subject, where their testimony and evidence was requisite, in favour of, pouring out the Spirit upon all flesh ; and decidedly against, dipping in the Spirit, and all other equivocating evasions.

More witnesses would have been adduced, from the same inspired Book, even a cloud of witnesses ; but the perfectly agreeing testimony of these special portions of Scripture, which have direct reference to the ordinance of baptism, ought to be considered incontrovertibly conclusive evidence : and every attempt to evade the force of their conjoint testimony, ought to be treated with deserved contempt and disapprobation : and not only so ; but to be publicly exposed, in defence of the truth, as well as for the preservation of the baptized from erroneous unscriptural practices.

SECTION II. •

BAPTISM OF JOHN, OR, BAPTISM OF REPENTANCE.

Exponents of the Bible would require to use much guardedness and circumspection in treating the doctrine of baptism, lest they should inadvertently confound the language of inspiration, which refers to the gospel baptism, either in its nature, or mode of administration, with any of the typical ablutions of the Mosaic ritual, or with the baptism of John; because the typical dispensation, with its ordinances, and ceremonial forms, was supplanted by the gospel dispensation, and by its appropriate ordinances; and because the baptism of John was of a preparatory nature, being the baptism of repentance, but the gospel baptism can neither be considered typical, nor preparatory, but referential in its nature, and mode of administration.

The Baptist self-contradicting system itself, in its catechumenical test, marks this distinction, although in other parts of its progress, it confounds all distinction between the baptism of John and the gospel baptism. In its test, it proposes regeneration, justification by faith, and salvation, which could not be required as a test for the baptism of John, which was merely the baptism of repentance, and could never, in that character, be considered the same baptism as that proposed in the Apostolic commission, although the Baptists absurdly attempt to join them without distinction.

But the baptism of John, being the baptism of repentance, must be allowed to occupy its own place without interference either with typical ablutions, or with the gospel baptism, before we can enter, with any prospect of a satisfactory conclusion, on the discussion of the doctrine of the gospel baptism.

And even for introducing necessary views of the baptism of repentance, other matter connected with the subject must be premised: as repentance, is evidently identified in the baptism of John; and as two other steps in the recovery of man, are antecedent to repentance, it is necessary to introduce the subject according to the manifest order of things in the harmonious allocation of circumstances in the beautiful economy of the Holy Scriptures.

These two steps are conviction and enlightening, or Moses and the Prophets. "They have Moses and the Prophets, let them hear them. And he said "nay, Father Abraham: but if one went unto them from the dead, they will repent." And he said unto him, 'if they hear not Moses and the Prophets, neither will they be persuaded though one rose from the dead.'" Luke xvi. 29, 30, 31.

That scriptural arrangement warrants what I have signified, that two steps of preparation are to be attended to antecedent to the baptism of John, conviction and enlightening, or Moses and the Prophets: and before any effectual conviction can be wrought, man dead in sins and trespasses, must be awakened to a state of sensibility; "verily, verily, the hour is coming and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live." John, v. 25. This voice is effectual in calling the dead soul into life, as the same voice was effectual in calling Lazarus and the widow's son into life. In this awakened condition and posture of soul, man is placed in a state of awakened sensibility for further operations, as may be necessary for his complete recovery from the miseries of the fall, and for his full restoration to the favour of his Maker through Jesus Christ our Lord.

He can, in that awakened condition, be convinced of his lost condition—can be brought under a thorough conviction of indwelling corruption and depravity of his nature—sin guiltiness and alienation from the life of God—want of original righteousness—propensity to rebellion against God. The enmity of the carnal mind

—the deceitfulness and desperate wickedness of the heart—its obdurate hardness and unbelief—the darkness of the understanding—the perversity of the will—the bias of the judgment—in short, he can be convinced that he requires to be renewed in the whole man, after the image of God, in righteousness and true holiness. This is man's natural condition, and conviction consists in the knowledge of that condition: and besides he is made to understand, and to admit, that the wages of sin is death, and that the gift of God is everlasting life through Jesus Christ our Lord. The justice of the sentence cannot be denied, nor can any thing be done by the guilty, self-condemned criminal, by which he may recommend himself to the favour of his Maker; and therefore must lie, guilty, polluted and condemned, at the door of mercy “and put, his mouth in the dust, if so be there may be hope.” Lam. iii. 29. More might be added on this part of the subject; but as what has been advanced on conviction, although necessary for the object I have in view, may be considered extraneous matter, foreign to the original proposition, I shall not dwell any longer on that part of the subject; but hasten to the main object, and only adduce some collateral circumstances for a purpose which shall appear in the sequel.

These collateral circumstances are, the troubles of the children of Israel, under Egyptian bondage, from the day that Moses appeared before Pharaoh for their deliverance, and also until their triumphant entrance into the land of promise; and the transactions at Mount Horeb, from their commencement until Elijah was, in holy converse with the Lord, standing in the mouth of the cave, with his face covered with his mantle. “And he said, go forth and stand, before the Lord, on the mount. And behold the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind.” That wonderful circumstance and the hard treatment which the children of Israel experienced until their deliverance out of Egypt, by the hand of Moses, agree and are express-

sive, in their metaphorical character, of the condition of man, in the first stage of the work of the Spirit, called conviction ; and therefore the three cases are to be considered collateral cases, and the progress of events, in these three cases, when collaterally considered, will lead to a satisfactory proof, with regard to the position, which the baptism of repentance holds in the list of ordinances. These three steps are in accordance and bring us one stage forward to our proposed object.

The second collateral steps are, enlightening of the understanding ; the journeyings of the children of Israel from the Red Sea, to the River Jordan, with all concomitant circumstances ; and the second step of the transactions at Mount Horeb. "And after the wind, an earthquake, but the Lord was not in the earthquake :" And these three cases agree as collateral cases.

The third steps are repentance, or *metanoia*, translated change of mind ; the crossing of Jordan by the Hosts of Israel ; and the third step in the transactions at Mount Horeb. "And after the earthquake, a fire." And these three collateral cases agree in one, and yet one of the beautiful metaphorical circumstances at Mount Horeb remains to be considered, and to be compared, with what views may still be taken of the other two collateral cases, in their corresponding characters. And I believe the pious reader will be easily led to the meaning of the still small voice, and the other concomitant circumstances, in that fourth step "And after the fire, a still small voice" &c. I. Kings 19, 11, 12. There can be no difficulty in considering and understanding the nature of the still small voice, in its referential character, and applicability to gospel times, as the still small voice of the gospel ; but what we have particularly to remark on the subject, is, its position, as the last of a series of metaphorical events, which undoubtedly are intended to illustrate, in regular steps, the divine mode of procedure, in the successive steps of the work of the Spirit, in bringing fallen lost man from darkness to light, and

from the power of Satan to God. And the same order is observable in the position of events in the divine economy and arrangement of the Holy Bible. First, Moses ; Second, the Prophets ; Third, John the Baptist ; Fourth, Jesus ; answering, in every necessary respect, to the circumstances at Mount Horeb ; and also to the divisions of the history of the children of Israel, from the bondage of Egypt, until they were circumcised, on the hill of foreskins, and rolled off the filth of Egypt, and were put in possession of the promised land. "They have Moses and the Prophets, let them hear them." Moses signifies the law by which the sinner, under conviction, is found guilty before God, and is condemned to suffer the punishment due to his sins : The Prophets, signify the divine prophetic teaching which God is pleased to bestow by his Holy Spirit on the objects of his mercy, after receiving, according to law and justice, the sentence of death in themselves: Now in regular order and succession, John the Baptist appears as the forerunner of Jesus, as *metanoia*, or repentance, must precede salvation by Jesus Christ, John came preaching the baptism of repentance, in the wilderness of Judea, and saying, "repent, for the kingdom of heaven is at hand." John the Baptist, therefore, must be allowed to occupy the third place in the arrangement of these four successive divisions in the economy of the affairs and offices recorded in the Holy Bible, that Jesus Christ may be allowed his own prerogative, to sound the still small voice of the gospel. John the Baptist himself allows him the fourth place, when he says, "I indeed baptize you with water unto repentance : but he that cometh after me is mightier than I, whose shoes, I am not worthy to bear : he shall baptize you with the Holy Ghost and with fire:" Matthew 3. 11. Now remark, that, crossing Jordan is the third step ; the fire, the third step of the circumstances at Mount Horeb ; and the baptism of repentance, preached and administered by John, succeeding Moses and the Prophets, ranks third also in due order and succession ; observe that, fire and water

are scriptural emblems of the Holy Spirit, who alone can work *metanoia*, or repentance, in the human heart ; and that, therefore, the baptism of John, called in Scripture, the baptism of repentance, must be considered to answer to the third step of the work of the Spirit, bringing man out of spiritual bondage, to the glorious liberty of the sons of God ; and consequently, to salvation in Jesus Christ our Lord : that is undeniable ; and therefore, I had recourse to that order of events from the Holy Bible, in order to prove, beyond the possibility of refutation, that the baptism of John is a preparatory baptism, antecedent to the gospel baptism, or, baptism of the Holy Ghost ; the baptism of repentance, preparing the people for the reception of the kingdom of heaven, which was then near at hand, to come, as announced by John, who administered the baptism of repentance ; and, therefore, the twofold baptism of the gospel dispensation remains to be considered in its own place and position, according to its own intrinsic merits, independently of the lavings, and ablutions, of the Mosaic ritual ; and also of the preparatory baptism of John, called the Baptism of repentance, which ranks third, in the order of the divine mode of procedure, with regard to the work of the Spirit, in the recovery of man. Let that scriptural arrangement and economy, therefore, be carefully considered, and an understanding of the divine purpose, in that arrangement, cannot but carry an overwhelming conviction to the enlightened understanding and conscience ; and the experienced Christian cannot fail to observe in it a counterpart, or resemblance of the steps of the Spirit's work in his own recovery ; and he will unhesitatingly affirm, that the baptism of John, the baptism of repentance, holds the third place in the order of the divine economy, in the allocation of events in the Holy Bible, and in accordance with that divine arrangement in the Bible, the third place in his own experience of the work of the Holy Spirit.

"There was a man sent from God, whose name was John. The same came for a witness, to bear witness

of the light, that all men through him might believe. He was not that light ; but was sent to bear witness of that light. That was the true light, that lighteth every man that cometh into the world." John i. 6. &c.

John's ministry, therefore, answers to the dawning of the day, and the twilight, between the darkness of night, and the bursting forth of the stronger light of day : he came as the harbinger of day to announce the immediate approach of the coming Sun of Righteousness Jesus Christ. The Prophets, who were before him, from the foundation of the world, did truly announce the coming of the Messiah ; but none of them was called a burning light: none of them could say, Behold, the Lamb of God : none of them was honoured with the office of immediate manifestator of the Lamb of God who taketh away the sins of the world : none of them could testify, saying, "I saw the Spirit descending like a dove, and it abode upon him :" and none of them could say, " and I knew him not ; but he that sent me to baptize with water, the same said unto me, upon whom thou shalt see the Spirit descending and remaining on him, the same is he who baptizeth with the Holy Ghost : and I saw and bare record that this is the Son of God." John i. 29. &c. Therefore, " among them who are born of women, there has not risen a greater than John the Baptist, nevertheless he that is least in the kingdom of heaven is greater than he." Matthew xi. 11.

John the Baptist, as the immediate Forerunner of Messiah, had undoubtedly higher distinction and honour conferred upon him, in that respect, than was conferred upon any man ; yet he that is least in the kingdom of heaven is greater than he. This scripture would stand solitary, without a parallel in the Bible, were we to understand it as applied to any individual Christian, and it would also derogate from the high character which John obtained among them that are born of women ; and, therefore, as the passage is a declaration of Jesus Christ before the day of Pentecost,

it must be considered parabolic language ; because, "all these things spake Jesus unto the multitude in parables ; and without a parable spake he not unto them. Matthew xiii, 34. The language, therefore, in application to the least individual believer under the gospel dispensation, although it may be so applied with regard to superior advantages, would not amount to the full meaning of the spiritual views therein contained : I would, therefore, prefer to view it in its primary applicability to Jesus himself ; because he was so preferred by John the Baptist, when he conferred so high an honour upon him : "A greater than I cometh after me." Matthew iii. 2. As we have, therefore, no other termed in scripture language, greater than John the Baptist, but Jesus, we are safe in making the direct application of that language to Jesus himself ; and, in a subordinate degree, to every member of the body of which he is the Head.

From general acceptation, we do not hesitate to consider the parable of the grain of mustard seed, although termed the least of all seeds, in its applicability to the kingdom of heaven: the kingdom of heaven was comparatively small when first commenced to be planted by Jesus Christ, and in consideration of that view, it cannot surely be derogatory to his high and exalted character, nor to the character of his immediate forerunner John, to say, that he meant himself, in the primary sense of the language, when he said, that the least in the kingdom of heaven was greater than John the Baptist : and besides, it agrees perfectly with John's testimony of them both : therefore, John must decrease, that Jesus may increase.

There is another prophetic circumstance, which may aptly be adduced, in confirmation of that view of the subject. "Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind

carried them away, that no place was found for them: and the stone that smote the image became a great mountain; and filled the whole earth." Daniel ii.—The applicability of that prophetic vision to the Messiah will be readily admitted; and therefore there is no need for hesitation in the application of these several views to Jesus Christ, as the least in the kingdom of heaven, and yet greater than John the Baptist: and consequently, John must decrease and disappear, to give place to the kingdom of heaven in its progress and increase, until the stone cut out without hands become a great mountain, and until it fill the whole earth. There is no other who shews so great an increase from so small a beginning; therefore, Jesus, is greater than John the Baptist, in reference to the commencement, progress, and increase of dominion on earth, "Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it and establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this." Isaiah xxxi. 37. "Wherefore God hath highly exalted him, and given him a name above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father." Philip. ii 10. 11. I shall only adduce one other passage, although a multiplicity of passages might be quoted, in confirmation of the same views. "For God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." 2. Corinthians iv. 6.

These scriptures and indeed the whole scope of scriptural testimony, exclude the most distant idea of the baptism of John being the commencement of the gospel baptism; although the Baptists endeavour, in support of their own system, to make it appear in that light: and besides we must, upon scriptural authority, consider the period of John's ministry, an

intermediate link, between the Mosaic dispensation, and the gospel dispensation ; as much as the twilight is an intermediate period between night and day.

Zechariah affords a beautiful illustration of the doctrine, with regard to the period of that ministry and baptism, and unless darkness cover the earth, and gross darkness the people, in a certain quarter, they cannot but admit, that the intermediate ministry of John is pointedly alluded to, in that beautiful prophetic description of a given period, as the twilight between night and day. " And it shall come to pass, in that day, that the light shall not be clear, nor dark : but it shall be one day which shall be known to the Lord, not day nor night ; but it shall come to pass, that at even time it shall be light, and it shall be in that day, that living waters shall go out from Jerusalem ; half of them toward the former sea, and half of them toward the hinder sea ; in summer and in winter it shall be : and the Lord shall be king over all the earth : in that day shall there be one Lord, and his name one." Zechariah xiv. 6. &c. As the twilight is the harbinger of day, and is neither night nor day ; so was that intermediate period, John's ministry, the harbinger of the gospel day ; and as is the case with regard to the twilight, when the light is neither clear nor dark ; so was the case during John's ministry, and in continuation until the day of Pentecost ; for the Spirit was not given to enlighten the darkened, benighted understanding, until the day of Pentecost ; therefore, the period of John's ministry is to be understood by that one day, which was known to the Lord ; because Jesus Christ acknowledged John the Baptist, as he, who was prophesied of, as his forerunner, sent to prepare his way ; but that intermediate period was neither night nor day, but partaking of the comparative darkness of the Mosaic dispensation, and of the clearer light of the gospel dispensation ; " but at even time it shall be light," that cannot apply any otherwise than to the eventime of the one dispensation, and the morning light of the other, and under that view must be considered, an intermediate link, connecting the two dispensations, until the

change should be effected, when Jesus should be glorified; which change was effected, on the day of Pentecost, when the promised Comforter was sent to "guide them into all truth," and to shew them things to come; to testify of Jesus Christ; and to enable and qualify those who were with him from the beginning, also, to testify of him. John the Baptist could bear testimony, that, that was the Lamb of God that taketh away the sins of the world, by the signs which God previously gave him. "And I knew him not; but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. "And I saw and bare record that this is the Son of God." John i. 33. 34. If John had not obtained the signs by which alone he could know him, he could not bear testimony sufficiently satisfactory, for the confirmation of the faith of believers. If John should declare, that God taught him by one sign, and gave proof by another sign, our belief in his testimony, in place of being confirmed and strengthened, would inevitably be weakened and paralyzed. If John had told us, that the sign, which God gave him, was, "Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw and bare record, that this is the Son of God," and, that, what he saw transacted, in fulfilment of that sign and promise, was a dipping in the ocean of his grace, or a dipping in the Holy Spirit, as Tupper would testify; the contradiction in such testimony would inevitably destroy its own credibility, and our belief would rest on precarious, untenable ground; but he who was filled with the Holy Ghost, from his mother's womb, John the Baptist, could not prevaricate, like those who would have the Baptism of the Holy Ghost to be administered, by dipping in the Spirit, to suit their own erroneous system, of dipping in water, instead of conforming to this great first example of the baptism of the Holy Ghost, by the descending of the Holy Spirit upon Jesus Christ, for the divine purpose of inaugu-

rating him into office ; and that the promised Messiah, the Christos, the Lord's Anointed, might be manifested unto the children of men. John's testimony therefore is true, and agrees with the testimony of all the prophets from the foundation of the world ; but John the Baptist's testimony could not extend beyond the inauguration of Jesus into office : he could not preach "Christ crucified, to the Jews a stumbling block, and to the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God." 1. Corinthians i. 23. 24. Therefore, the testimony of John must be considered what it really is, an *ante mortem* testimony, whereas all true testimony, since his sufferings, death, resurrection, ascension and glorification, is the complete Evangelical testimony. John the Baptist refers to the Old Testament records, to the Paschal Lamb of the Mosaic dispensation, when he says, "behold the Lamb of God, which taketh away the sin of the world :" and besides that retrospective reference, his language, "that taketh away the sin of the world," enters into the evangelical views of the gospel dispensation, expressly conformable to the prophetic views held out by the prophet Zechariah, as already quoted : "And it shall come to pass, that living waters shall go out from Jerusalem ; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter it shall be." Zechariah xiv. 8. All these illustrative prophetic views are given, before any mention is made of the commencement of the reign of the Messiah, and must be confined and restricted, in their application, to the intermediate period of John's ministry and baptism, until the shadows of the night are completely chased away, by the brightness of the shining of the Sun of righteousness, as the clearer sun shining of day succeeds the morning twilight, and then "the Lord shall be king over all the earth, in that day there shall be one Lord and his name one." Zechariah xiv. 9. And besides these conclusive views of John's ministry and baptism, the very nature of the Apostolic Commission, which could not possibly be issued, until

Christ's sufferings, death and resurrection were past, and until, in consequence thereof, all power in heaven and in earth should be given to him, plainly shews, that the intermediate period of Johp's ministry, cannot reasonably be considered included in the term gospel dispensation ; and that therefore the baptism of John cannot be recognized, as implied, or included in the gospel baptism, any farther than the twilight includes the intermixed rays of the light of day.

The commission of Jesus Christ to his twelve Apostles, was intimately connected with his own commission from the Father ; and bears the same divine stamp and authority, in a subordinate sense, in reference to their subordinate stewardship, in the same household and kingdom. It was to the Lord himself, immediate and direct, as from Father, to Son and Heir ; but although it is to be regarded, as the same commission with respect to its nature, office and ultimate results ; yet it was, as extended to the Apostles, of a delegated subordinate nature : the stipulated terms were, in their primary sense, applicable to the Son and Heir ; but, in a secondary point of view, they were extended to the delegated office-bearers in his kingdom.

The terms, on which he received his commission, were of too exalted a nature to be proposed to mere human beings ; therefore, in their primary sense and bearing, they are to be exclusively restricted to the Son of God, who alone could accomplish according to the terms stipulated ; yet as intended to be partakers of the same royal prerogative, privileges, and ultimate consummation, still in a subordinate degree and condition, they were invested with a subordinate commission and delegated power and authority. " As thou hast sent me into the world, so have I sent them into the world." John xvii. 18. From which authority, it is manifest, that their authority proceeded, and that their authority was, in a subordinate sense, derived from the Father's authority to his own Son and Heir ; and, therefore, the same in substance as his own, although still in a subordinate, delegated sense.

The commission in its primary sense, as bestowed

on the Son and Heir, implied, in its nature, terms which could not be extended to subordinate stewards, however highly qualified in their own rank and station they might be considered.

The subjects of the kingdom, having thrown off their allegiance to their lawful Sovereign, and having become subjects of another dynasty, became rebellious in their apostate state of alienation from the life of God: became polluted, corrupted and defiled; and, therefore, in every sense unqualified for giving obedience to the good and holy laws of the kingdom of heaven, over which Jesus Christ was invested with full unlimited authority, and thereby, not only lost the favour of their legitimate Sovereign; but also rendered themselves amenable to the penalty of his dishonoured laws; and justice demanded their execution and death: the commission to the Son and Heir, therefore, implied in it everything which was necessary to satisfy justice; to appease the wrath and just indignation of the Great King, whose laws they had, by their apostacy, revolt and rebellion, dishonoured, violated and transgressed; to restore them to submission, subordination and obedience; as well as to restore them to the favour and love of Him, whose high and heavenly authority they had dishonoured and despised.

These desirable ends could not be obtained, unless satisfaction should be given to the violated laws, and dishonoured justice, of their August and highly dishonoured Sovereign: and as the wages of sin, by law and justice, is death; nothing short of death could give satisfaction; therefore, "it became him for whom are all things, and through whom are all things, in bringing many sons into glory, to make the Captain of their salvation perfect through sufferings." Hebrews ii. 10. Therefore, their commission could not be delivered to the Apostles; neither could they be inaugurated and installed into office, until all should be accomplished in Jesus Christ, and until all power in heaven and in earth should be given him, in his kingly prerogative and glory.

"All power in heaven and in earth is given to me ; go ye therefore, and disciple all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost ; teaching them to observe all things whatsoever I have commanded you : and, lo ! I am with you alway, even unto the end of the world. Amen." Matthew xxviii. The Apostolic commission, therefore, was never before conferred on any human beings. The peculiarity of its nature may shew, that none could be invested with the delegated power of the Apostles, until after Christ's resurrection ; and that none, not even the Apostles themselves, could be inaugurated and installed into office, prior to the day of Pentecost, until they should receive the promise of the Father. Every thing, till the highly desirable consummation by Jesus Christ, was overclouded with much doubt and uncertainty ; although often alleviated by joyful anticipation ; but on the day of Pentecost, every cloud of doubt and suspense is dissipated : every doubt and fear is taken away and removed forever ; and life and immortality are brought to light by Jesus Christ our Lord : all anticipated views prophetically extended, become certainties ; and the Apostolic commission is joyfully accepted from the lips of him, who died for our sins, and rose again for our justification.

Jesus Christ saw the necessity of detaining, by his royal mandate the Apostles, although already commissioned, at Jerusalem, until he should send them the promise of the Father ; and until they should be endued with power from on high ; that they might be qualified for the duties of their Apostolical office, and for dispensing the laws, and administering the ordinances of his kingdom. "It is expedient for you that I go away ; for if I go not away, the Comforter will not come unto you ; but if I depart, I will send him to you."—"I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of truth is come he will guide you into all truth." John xvi. 7. Jesus Christ himself did not appear in full authority until he finished on

earth the work which the Father gave him to do ; until he satisfied the exactions of the law by obedience unto death ; and until he fully satisfied justice by vicarious sufferings by which he magnified the law and made it honourable, and wrought out a perfect righteousness for us, obtained the kingdom, and full commission and authority from his Father to appoint officers of state, and to give them full investment and authority for the discharge of duty. Therefore a new era is commenced : a new dynasty is established under Apostolic delegated government, in which all antecedent laws and ordinances are comprehended, and by which the Mosaic ritual with its lavings and ablutions, typical sacrifices and offerings, and the preparatory baptism of John, are supplanted and forever laid aside. "He blotted out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross." Colossians ii. 14. And as these ordinances were, in their typical and preparatory character, of a prospective, anticipative nature, they could not be continued under the new dynasty and dispensation ; otherwise, the antitypical circumstances and preparations for the gospel developments and manifestations, would be thereby denied and rejected. "Old things are passed away ; and all things are become new :" therefore, "Remember Lot's wife."

Unless a clear distinction be observed, between the different periods or dispensations of the church, no satisfactory definition can be given of any doctrines or ordinances which, peculiarly, and appropriately belong to these several successive periods or dispensations. Characteristic, distinctive ordinances are attached severally to the Mosaic and gospel dispensations ; and the ordinances of the one are typical, in their nature and character ; whereas the ordinances of the other imply, in their nature and character, what is thus typified. But the baptism of John, as well as his preaching, being of an intermediate nature and character, could not belong to either ; and, there-

fore, cannot be confined to the Mosaic period or dispensation, nor be adopted as the gospel dispensation baptism; but must be considered an intermediate, preparatory ministry and baptism, partaking of the nature and character of both dispensations.

The Mosaic dispensation was not fully and finally closed, until all things which were written in the law of Moses, and in the Prophets, and in the Psalms, concerning Jesus Christ, were fulfilled, Luke xxiv. 44. The Scribes and the Pharisees were until then in Moses' seat; it would, therefore, be a deranging of the order and economy of events in the Holy Bible, to consider John's ministry and baptism to belong to the gospel period or dispensation; because that dispensation could not commence, until the other was closed, and finally laid aside, by the fulfilment of all righteousness by Jesus Christ, when he exclaimed on the cross, "It is finished: and bowed his head and gave up the ghost." John xix. 30.

The very language of Jesus Christ, to John, clearly proves these views: "And Jesus answering, said unto him, suffer it to be so now; for thus it becometh us to fulfil all righteousness. Then he suffered him." Matthew iii. 17. And it must be remarked that the law dispensation could not be closed until all righteousness should be fulfilled: until the law should be obeyed, and until justice should be satisfied, by the sufferings and death of the Lamb of God, who taketh away the sins of the world, that propitiatory sacrifice must be offered, before the typical sacrifices should be abrogated and discontinued; and consequently we find that Jesus Christ, the true paschal Lamb, partook of the typical paschal supper, with his disciples, on the very night on which he was betrayed, after John was beheaded, and after the baptism which he administered was consequently discontinued; therefore, the baptism of John was administered, within the compass of the Mosaic dispensation, and was discontinued before the dispensation was ended; and, therefore, could not be

within the limits of the gospel dispensation, nor belong to its forms, as the gospel dispensation was not commenced in form, until after the death of the Testator. "For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth." Hebrews ix. 16. 17.

The Baptism of John was the baptism of repentance, for the remission of sins; but "without the shedding of blood there is no remission." Hebrews ix. 12. The blood of the testament, which was enjoined to the people, under the Mosaic dispensation, Moses took with water, and scarlet wool, and hyssop and sprinkled both the book and the people; but that blood was the blood of calves and of goats, and was merely typical of the blood of the new testament, which has been shed for the remission of the sins of many. Now remark, that that blood was not shed, until after John's baptism and ministry were ended; and therefore John's baptism differed very materially from the gospel baptism, which was not instituted until all was accomplished in Jesus, until after the blood of sprinkling, which speaketh better things than the blood of Abel, was shed for the remission of our sins; therefore, Peter in his eminent sermon on the day of Pentecost, said unto them, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. The difference between the baptism of John, and the gospel baptism, therefore, must be observed to be very material and important: the baptism of John was for the remission of sins; but could not be accompanied with the promise of the Holy Ghost, as the gospel baptism is accompanied. The Holy Ghost was not yet given, because that Jesus was not yet glorified; that which was not then given could not, therefore, be promised by John; herein, therefore, consists the difference between the baptism of John and the gospel baptism; that the one was merely for the remission of sins, as preparatory to the other which was accompanied by the promise of the Holy Ghost; the one was for

"turning the heart of the fathers to the children, and the heart of the children to their fathers, lest the Lord should come and smite the earth with a curse." Mal. iv. 6.

And besides that difference, another case of the highest consequence and importance, must be remarked as producing a most material difference. The gospel baptism, by the word of institution, was commanded to be administered, in the name of the Father, and of the Son, and of the Holy Ghost ; but the baptism of John could not be administered in that thrice holy name, for the names of the Trinity were not revealed, under that form and order, until all righteousness was fulfilled, and until all power in heaven and in earth was given to the Son of God, and until his name, as the Son of God, was revealed, in personality, in the glorious Trinity.

Let those, therefore, who speak of fulfilling all righteousness, when they descend into water with the sinners of mankind, for the purpose of dipping them, reflect seriously on this part of the subject, lest they may yet be found to deny, and also to reject what Jesus has done, when he fulfilled all things which were written in the law of Moses, and in the Prophets, and in the Psalms, concerning him, Luke xxiv. 44.

Jesus Christ commenced to fulfil all righteousness, when he submitted to the ordinance of circumcision, according to the requisition of the law of Moses ; and, when he cried on the cross, "It is finished," all righteousness was fulfilled : and what is already done, requires no repetition : "repent, therefore, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation." Acts ii, 38, 39, 40.

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SECTION III.

INFANT BAPTISM DEFENDED.

Pædobaptists maintain, that the infants of believing parents, do, and ought to receive, Baptism, by the pouring of water upon them, in the name of the Father, and of the Son, and of the Holy Ghost: the Baptists deny this, and maintain, that whatever the parents may be, the person to be baptized ought to be regenerated, and justified by faith, and in possession of salvation; and, therefore, expect personal holiness in the subjects of the ordinance: this they expect, and receive, whether hypocritically or not, a profession thereof, or to that effect: In this practice, they found their pretensions of personal holiness on such passages as the following, "He that believeth and is baptized shall be saved," Mark xvi. 16. On this and parallel views of scriptures, they must rest their pretensions and claims, to personal holiness, in the subjects of the ordinance.

To show that the ground on which they attempt to build does not belong to them, I shall compare that passage, which I have quoted, with its parallel passage and illustrate the views contained in both passages,

which are evidently, parallel and synonymous. But

Christ saith, "I am the resurrection and the life, he that believeth in me though he were dead yet shall he live, and whosoever liveth and believeth in me shall never die." John, ii. 25. The two views exhibited in that passage evidently signify two conditions, first a 1 second condition of man; and, therefore, the belief of faith, which is accompanied with the promise of life, must be considered different, from the belief of faith which is accompanied with the glorious promise of immortality, "He shall never die." His

first promise, is a promise of the bestowal of life ; whereas, the second is a promise of continuation in perpetuity of that which is bestowed, he shall never die : therefore, as the second promise rises infinitely above the first, so does the second, as to his condition and faith abound in spiritual privileges and blessings, infinitely above his first condition and belief.

The first is the rational belief, or assent to gospel truths of persons spiritually dead. " You hath he quickened who were dead in trespasses and sins." Ephesians, ii. 1. this quickening to spiritual life, is what is contained in the first promise, as the consequence of rational belief, and a careful use of the means, which God hath appointed for that purpose, and which he is pleased to accompany with the blessings of life, where carefully and diligently used, according to the divine appointment. " My word, saith he, is spirit and life." And no man can be supposed to make a right and diligent use of the word of God, without rational belief : without a thorough persuasion that it is the word of God, " which is able to make him wise unto salvation." But the faith which is signified in the second part of the passage presupposes spiritual life through Jesus Christ : it indicates that the first promise is fulfilled : that spiritual life has been granted, and that the condition of man has been changed, by life from the dead, before he was put in possession of the faith which has the promise of eternal life. It is a great and dangerous error to mistake the one for the other, and to expect the faith, which succeeds spiritual life, already bestowed, and is accompanied by the promise of eternal life, from him who has only rational life. If the Baptists profess that the faith, which is the inalienable prerogative of the inner man, who is alive from spiritual death, and shall never die, they find in the one they dip, they deceive and are deceived. " Whosoever liveth and believeth on me shall never die." He that believeth and is baptized shall be saved," are evidently synonymous and express the same views of the condition of the believer, and of his future hopes, rested upon the same promise of

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life and salvation, in perpetuity. Therefore, that believer who is, in this life, in possession of salvation and shall never die, is the inner man, who is begotten of God, and born of the Holy Spirit ; who is in sure possession of life, of faith, of the baptism of the Holy Ghost, of salvation by which he is qualified for the enjoyment of privileges, and blessings of the kingdom of Jesus Christ, in this life ; as well as for the discharge of all holy duties, according to the measure of grace bestowed, and for the enjoyment of the beatific vision, when fully capacitated and glorified. Let these precious spiritual gifts and endowments be considered, in their intrinsic nature, and presume not to separate them ; nor to incorporate or amalgamate with them, the external baptism, which is administered by the application of an earthly element, to a being made of the dust of the same earth ; but view all earthly material objects, according to their own nature and changeable dissoluble condition, apart from the higher and more noble, and permanently indissoluble spiritual objects, which compose the spiritual creation. All the objects of which the whole material creation is composed, are joined together, in one grand unity, wisely adapted, in several locations, to one another ; so as to display, in grand order and magnificence, the wisdom, the goodness, and the power of the Almighty Creator, and disposer of all events : and in like manner, all the spiritual objects, of which the spiritual creation is composed, are with the same wisdom, goodness, and power, gloriously fitted and adapted to each other, in grand spiritual unity ; so as to display eternally the munificence, the riches of the grace, the unbounded mercy, and the infinite love of our heavenly Father, to the praise of his glory ; therefore, it is daring impiety to attempt to put asunder, that which God hath joined together, or to attempt to amalgamate material and spiritual objects.

Answer able to these views, are the scriptural views which we can obtain of Jesus Christ and his Church, he is manifested to us in the scriptures of truth in

two distinct natures, and one person ; and so is his Church in two distinct natures, the human and the divine natures ; and yet but one Church.

Now remark, that in the prolegomena to the Apostolic commission, the distinction which I have pointed out is explicitly declared by Jesus Christ : "All power in heaven and in earth is given to me." In that declaration, twofold power is expressed, suitable to his twofold nature, as head over all to the church which is his body the fulness of him who filleth all in all ; and also expressive of the twofold nature of his body the Church. In observing undeviatingly the necessary consistency of these views, a twofold baptism must be kept in view, suitable to the nature and substance of the subjects of the ordinance ; and the scriptures which refer to each severally, must be applied so as to show the distinction and difference. The baptism of water, therefore, must be considered in its applicability to the human being, in indispensable consistency with the substance, both of the subject and of the element to be used; that materiality be applied to materiality; and also the baptism of the Holy Ghost must be considered, in the same view of consistency in its applicability to the spiritual being who is born of the Spirit. "And he said unto them, go ye into all the world, and preach the gospel to every creature." John xvi. 15. That is the extent of the commission, as expressed by Mark, and does not imply in it, the faith, and baptism, and salvation which are signified in the verse which follows that command : the sixteenth verse is merely declarations of what would assuredly follow or accompany the faith, and baptism expressed in that passage, that is salvation ; and no stretch of ingenuity can force these declarations, into the form of command or commission, so as to obligate the Apostles to administer them. The Lord reserves to himself, the power and prerogative of administering that faith, and baptism, and salvation to the inner man, as endowments suitable to his divine and spiritual nature ; that he, who

searcheth the hearts and trieth the reins, may bestow them upon all the elect seed of Abraham, as typically administered in circumcision to all the natural seed: therefore, the views contained in the two passages, "he that believeth and is baptized, shall be saved." and, "whosoever liveth and believeth on me, shall never die," are expressly synonymous passages, and lead to the ultimate spiritual results, which can only be applied to the inner man, which is born of the spirit, and is spirit. John iii. 6. And it is perfectly plain, that these views cannot be extended, nor applied to the human being which is born of the flesh, and is flesh; and, therefore, is material and mortal. "The dust shall return to the earth as it was; and the spirits shall return unto God who gave them." Eccle. xii. 9. The palpable absurdity of supposing, that men could be commissioned to administer the baptism, which is unequivocally, and undeniably accompanied by salvation, must appear perfectly evident: therefore, it is as clearly evident, that it is palpably absurd, to draw any pretence or authority for qualification of personal holiness, in the subjects of external baptism, from the Lord's declarations with regard to faith, prior to the baptism which is signified in the passage, which I have quoted; because that passage alludes to the baptism of the Holy Ghost, which is administered by the Lord himself, to all the elect seed of Abraham. All those circumstances of endowment, have a special and direct restrictive reference to the inner man, who is in the unequivocal enjoyment of spiritual life and of all the spiritual blessings and privileges which accompany that spiritual life and faith, and baptism, and salvation; and who is, "sealed with that Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession, to the praise of his glory." Ephesians i. 13. Remark further, that signs must follow them that believe according to these views. "And these signs shall follow them that believe: In my name shall they cast out Devils; they shall speak with new

tongues ; they shall take up serpents ; and if they drink any deadly thing, it shall not hurt them ; they shall lay hands on the sick and they shall recover." Mark xvi. 17. These are the qualifications which accompany the spiritual endowments signified in that passage, which the Baptists presumptuously arrogate to their own system, which requires personal qualification in the subjects of the ordinance of baptism : but if they still persist in proposing their high and unauthorized test, why do they not incorporate in their test the signs which follow them who believe ; they may allege, as an evasive, that these signs were peculiar to the Apostolic times; and not intended to be continued in the Church, after its establishment under Apostolic authority. That notion is become too general, and is not confined wholly to the Baptists ; but many who hold that opinion are, in other respects, more consistent than the Baptists, and require not that high test in the subjects of baptism.

The Baptists are very particular, in asking authority of others, as if we could not shew it. I would in return require of them their authority for appropriating to their system, so repeatedly, fractional portions of the passages of scripture which they use, and for cancelling or disusing the rest : and in the case under our immediate inspection, I would ask them, how they can presume to appropriate to their system faith, baptism, and salvation, to the utter neglect of the signs, which are by Jesus Christ given as undeniable concomitants ? How dare they put asunder what God hath joined together ? The "faintest shade of pretext, or plausibility, they cannot possibly adduce ; and besides, they belie the word of God which promises signs following, and like the Pharisees of old, make the word of God of none effect by their traditions.

The subject we are considering, is of vast importance ; and, therefore, let there be no equivocation or evasions : Let no part of these gracious promises be treated with neglect or contempt, as if they belonged not to the Church of Christ, in our day and generation.

Before we could cease to expect the fulfilment of these sure promises, we would require to prove that Jesus Christ who gave them to his church, has again withdrawn them. "Semeia *de*, pisteusasi tauta paracoluthesai." And, or truly, or but these signs shall follow them that believe. Allow, therefore, the discrete conjunction, *de*, all its weight and power, in connecting the signs with the rest of the sentence; and let then the Baptist catechumens be tested, according to the full amount of the testimony of the word of God in connection, and the hypocrites will lose their covering mantles. But I have already shewn, that that passage has nothing to do with the external baptism with water; all the contents of that passage refer to the spirituality of the Church, and are ever verified, where the spiritual body is in that condition of life and faith, as therein expressed. In short, it is the baptism of the Holy Ghost, which accompanies the "faith which is the substance of things, hoped for, and the evidence of things not seen," and is accompanied by salvation, we are to understand by that passage. And, therefore, the Baptist test cannot be inferred from any part thereof; nor can they, by the authority of that, or any parallel passage, prove the necessity of delaying infant baptism, until the subjects are, in that, or in any similar condition; because, that, and all synonymous portions of the Holy Bible, refer, not to outward, but to inward spiritual baptism; and, besides, that baptism, which is mentioned as above, requires no delay; because it is administered by the Lord himself, in the infancy in the faith, as shall be proved in its proper place and position.

It is observable, that by each Evangelist, something, in addition to what is given by the others, is supplied; and it requires their joint testimony, upon the revelations of the Lord to his Church, I consider, therefore, the part of the commission expressed by Mark, as an expletive or supplement to the commission, as expressed by Matthew; and, also, as referring to other subjects in addition to those referred to by Matthew. The first part, refers to all nations, and discipling, external

baptism, and after-teaching ; but the supplement, as above, refers to every creature, and the baptism of the Holy Ghost, with all concomitant circumstances. "Every creature of God is good," and "in Christ Jesus circumcision availeth nothing, and uncircumcision availeth nothing, but a new creature." Therefore, in the portion of the commission, expressed by Mark, the gospel is to be preached to every creature, and the blessings which accompany it, shew a difference between that part of the commission, and that contained in the expressions by Matthew ; therefore, we behold the twofold condition of man, and the twofold baptism, and each suitable to the twofold condition of man, or rather to the twofold nature of man, baptism with water, as expressed by Matthew, to the outer man ; and baptism of the Holy Ghost, as expressed by Mark, to the inner man ; the first accompanied by the promise of the Lord's presence, with the office-bearers who were in commission to the end of the world, or age ; and the second accompanied with the sure blessings of salvation, according to the will of God, with all concomitant circumstances, to the believer.

It is, therefore, clearly demonstrable, that where the commission imposes it as a duty upon commissioned servants, to make disciples, and to baptize, and to teach the baptized to observe all things which the Lord commanded them, is the portion of the Holy Word of the commission, with which we have any concern, with regard to external baptism ; and that is by Matthew, and not by Mark : The catechumenal test, which can, with safety and discretion, be proposed to persons advanced in age, to whom baptism has not been administered in infancy, is scriptural knowledge, and assent to the doctrines of the New Testament, together with unimpeachable moral conduct ; or, according to the Westminster Catechism, profession of faith in Jesus Christ, and obedience to him : and, indeed, the very idea of catechumenal test by man, shews the necessity of such limited restriction and precaution, in order to prevent the many false and

hypocritical professions, which, I have no doubt, are too common among those who presume to test their catechumens, upon the high qualifications, which their system proposes ; and, besides, it offers an unjustifiable instance of indignity, and insult, to the reason of an intelligent, and enlightened public, to exhibit a system of high qualification, and of low conduct and practice, in diametrical opposition to each other.

The qualifications which the Baptist system proposes are the peculiar condition of the inner man, and the test is the peculiar, inalienable prerogative of Jesus Christ, the Lord of glory, whose, eyes run to and fro throughout the whole earth, and are, therefore, present everywhere, beholding the evil and the good ; and, who, in consequence of his omniscience, and omnipresence, is perfectly, and highly qualified to recognize the image of purity and holiness, in all the objects of mercy, to whom he is graciously pleased to grant internal spiritual baptism, even the baptism of the Holy Ghost ; "And he will not give his glory to another ; nor his praise to graven images."

Personal holiness is an equivocal thing, under the catechumenal test and inspection of man ; and therefore, the baptism administered by man, is equally equivocal, to have salvation attached to it, as the Baptist system, assuredly, and unreservedly does, when they persist on their adherence to their present profession of faith, and dipping in water as baptism, and salvation in connection ; and it is perfectly evident, that salvation, depending upon such equivocal tests, must also, in every sense of the word, be equivocal and uncertain : whereas, by connecting true faith, baptism of the Holy Ghost, and salvation, as is undoubtedly done, in the language of inspiration by Jesus Christ ; neither is the faith, the baptism, nor the salvation promised, in any sense whatever of the word, either equivocal or uncertain : but are the spiritual realities, and fulfilment of the promises of God to the souls of men : that faith, which is "the substance of things hoped for, the evidence of things not seen." Hebrews, ii. 1. That baptism which was promised by

Jesus Christ, immediately before his ascension ; "For John truly baptized with water ; but ye shall be *Baptisthēsēsthe en Pneumati hagio*, baptized with the Holy Ghost, not many days hence." Acts i. 5. and which was fulfilled to them, not many days hence, as verified on the day of Pentecost ; and that salvation of our Lord and Saviour Jesus Christ by which eternal glory is secured. These are not spurious equivocal things to which can be compared the tested qualifications of those, who attach salvation to dipping, indiscriminately in rivers, pools, or salt marshes, in holes through the ice, in this northern climate of the Island of Prince Edward ; to the reproach and disgrace, and lamentable dishonour, of the holy ordinance of baptism ; and, of Him, who appointed it, to be religiously, and sacredly observed in his Church. Make use of no equivocating evasions, but allow the high test of the Holy Bible, applied by the Holy Spirit, to have all its weight, and influence upon your trembling souls, and all their rational faculties, that you may be humbled to the very dust, for fear of him ; for he alone is holy, and without holiness no man shall see the Lord ; and arrogate not to mortal man, that high test of qualification for dipping him, which belongs only to the inner man, the immortal child of God, whose image he bears ; and whose laws are his delight by day, and his meditation by night ; who delights in the law of God after the inward man ; and whose affections are set on things that are above ; and in whom are found all the qualifications, which are necessary to render him acceptable to a holy and a just God.

That the scriptures of truth speak expressly, of an outer man, and of an inner man, is undeniable ; and that there is an external baptism with water, and an internal baptism with the Holy Ghost, is equally undeniable ; and severally appropriated to the subjects, in their peculiar substance and condition, and both to be administered in very infancy ; and, therefore, let not the babe born of the Spirit be divested and stript of his holy ornamental garment, the righteousness of

Jesus Christ, to clothe the outer man withal, for the purpose of passing his catechumenical trials for dipping ; but leave the white robes of Christ's righteousness, as the inalienable property of the inner man, who is regenerated, justified, born, adopted, and sanctified, to screen, and shelter him from exposure to the wrath and vengeance of a righteous and a just God ; and represent it only, by the white robes of muslin, or other stuffs of white, used for screening, and sheltering the child born of woman, from exposure to outward violence, and inconvenience of profane abuse, and immodest gaze ; and, thus, let each receive baptism, in its own peculiar, appropriate garment, as is suitable to its nature and substance.

The qualification which may be required, for infant baptism, is federal holiness, and not personal holiness, as is required by the Baptists ; as legal or ceremonial holiness was required by the Mosaic ritual. The prophet Isaiah, saith, "They shall not labour in vain nor bring forth for trouble, for they are the seed of the blessed of the Lord, and their offspring with them." Isaiah, LXV. 23. And the Apostle Peter, on the day of Pentecost, when preaching, under the divine influence of the Holy Ghost, corroborates the assertions of the Prophet Isaiah, and makes direct reference and application of the Prophet's language ; and, thus, acknowledges, the permanency of the promise connected with the Abrahamic covenant. "The promise is unto you and to your children, and to all that are afar off, as many as the Lord our God shall call." Acts ii. 39. These promises are evidently perpetuated, by the Prophet Isaiah, and by the Apostle Peter ; both for the Mosaic and gospel dispensations, to the offspring of the blessed of the Lord, upon whom the blessings of the covenant, were intended to rest in perpetuity ; because the covenant was an everlasting covenant ; and, therefore, the promises must be considered, and viewed equally everlasting ; from which we may naturally and rationally conclude, that the sign and seal of the covenant was intended to be equally permanent. "And

I will establish my covenant, between me an thee, and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto thee and to thy seed after thee, &c. This covenant and promises, which are indissolubly attached to it, are evidently and undeniably referred to, by the authors I have quoted ; and, therefore, Pedobaptists make reference to the federal holiness or qualifications for infant baptism, inferable from the nature, and everlasting permanency of the covenant itself ; and administer baptism to the infants, as the gospel dispensation sign and seal of the covenant.

It may be objected to these views, as the people, whose peculiar prerogative the sign and seal was, have been long scattered abroad, that we are as apt to err, with regard to the subject, on our own principles, as they are on theirs, when they require a test of personal holiness, instead of federal holiness, in virtue of which we give baptism : to such an objection, it may be replied, that there is an express interdict and prohibition in the holy Bible, against all presumptuous attempts to separate the tares and the wheat ; but to allow them to grow together, in the same field, until the day of the harvest: we, therefore, understanding the nature and extent of our commission, attend to the prohibition, and injunction of Jesus Christ ; proceed in the discharge of our duty, to disciple all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever the Lord commanded us ; and do not presume, with Baptist arrogancy, to separate, upon high professional test of qualification of personal holiness, the subjects of external baptism : and, when parents shew signs of penitency, and willingness to receive more and more of the doctrine of Christ, we baptize their offspring, and thus initiate them legally and scripturally, in membership, under the gospel dispensation, to be trained up by us in the way they should go, so that they may have a legal, and scriptural claim, and title to the promise of God, which is attached to the Christian training of the off-

spring of the seed of the blessed of the Lord. Now infant initiation, and recognition of membership, are legal and scriptural : whereas the neglect is neither legal nor scriptural ; but is reverse of the harmony, and interminable consistency, and economy of the whole Christian system.

We, therefore, require, no qualification for baptism, in rational infants, but what may be inherent in themselves naturally, as the offspring of the seed of the blessed of the Lord, and leave the test of their gracious election, to be decided by him, who alone knows whom he hath chosen, and who shall betray him ; as we consider infant baptism the outward sign and seal of the covenant, to be administered, according to the requisition of the terms of the covenant, as well as according to the interminable idea of its everlasting duration. The qualifications are to be required of the parents and not of their children ; because the parents, being themselves previously admitted, into membership and special church privileges, are brought under responsibility, to join with the office bearers, and all others concerned, to train up the child in the way it should go ; as that injunction is imposed upon all the baptized generally, and upon office-bearers, and parents of baptized children, who are more immediately concerned, in a more particular, and especial manner.

And as we receive the children as members of the visible Church, it is necessary, that the parents themselves be antecedently received, and that their membership be publicly recognized ; that they may have, a legal, and scriptural title to church privileges and immunities ; and, that, in consequence thereof, the inherent federal prerogative of church membership of their offspring, be admitted and declared ; but it is requisite, agreeably to these views, that those to whom baptism was not administered in infancy, be taught, and carefully initiated into the principles of the doctrine of Christ ; and that they be continued, on catechumenal trials, until they give satisfactory evidence of proficiency in the knowledge of the

Christian doctrine, and satisfactory proof of compliance, with its requisitions.

But the Baptist system requires regeneration, justification, and salvation, and declares, that none ought to be baptized, but in that condition ; and thus, proposes what neither the word of the commission, nor any expressed command of the Bible warrant them to expect, or to exact. "He that believeth and is baptized," I have already shown in its application to the inner man ; and when the Baptist system rejects the doctrine of referential baptism, and confines the view of the scriptures wholly to immersion ; when they maintain that their adult dipping is the one baptism, or alone baptism : they must arrogate to themselves, all the preparatory qualifications signified in the Holy Bible, and attach to the outward ordinance, all the Christian privileges, and blessings, and hopes which are the sure consequents of true faith, baptism of the Holy Ghost, and salvation.

Now, that is too much ; and therefore, they would require to raise their present standard of moral Christian conduct, in proof of the truth of their system of high qualifications, for "Faith without works is dead, being alone : yea a man may say, thou hast faith and I have works ; shew me thy faith without thy works, and I will show thee my faith by my works. Thou believest that there is one God : thou doest well : the devils also believe and tremble, but wilt thou know, O vain man, that faith without works is dead." James ii. 17. When the standard of profession, is too high, and the standard of moral Christian character, is too low, there is sufficient ground of suspicion that all is not well, that the profession is false, and the delusion deep and inveterate.

It is, therefore, perfectly evident that the external water baptism, either by pouring or dipping, is not the baptism which is meant, where faith precedes, and salvation is an inseparable, and an indissoluble concomitant of the ordinance ; but spiritual baptism to him who is born of the Spirit, and is Spirit ; and who is in sure possession of all promised qualifications and

blessings suitable to his substance and nature ; and who shall never die. "Whosoever liveth and believeth on me, shall never die ; and he that believeth and is baptized shall be saved."

It must be perfectly evident, to every one whose eyes the God of this world hath not blinded, that he who is alive and believeth on Jesus Christ, and shall never die, is not the mortal part, the outer man, who alone can possibly be the subject of external baptism ; but the inner man, who is born of the Spirit, and is Spirit.

In vain, therefore, do the Baptists try to evade the force of the truth, by perversions of the word of God, in saying, that he shall never die the second death, or perish eternally : that is not the meaning of the passage ; but, that he shall never die at all, according to the simple meaning, and full amount of the declaration of promise by Jesus Christ. "Whosoever liveth and believeth on me, shall never die," but immediately when emancipated from the clay tabernacle, pass into glory. "The dust shall return to the earth as it was, and the Spirits to God who gave them." Eccl. xii. 7. That inner man, therefore, is the one who enjoys spiritual life, and the saving grace of faith ; and is undeniably the subject of that baptism which is accompanied by salvation, that is the baptism of the Holy Ghost.

It is truly absurd, to attempt to shuffle the baptism of the Holy Ghost out of the Christian system, and to deny to the baptism of water its own emblematic, referential character ; as the Baptist system must evidently be considered to do, when they require the antecedent qualifications, and attach the promised blessings, which accompany the baptism of the Holy Ghost, to external baptism by dipping ; and when the mode is in direct opposition to the pouring out of the Spirit upon all flesh.

The outward baptism requires federal holiness : and the infant initiation and recognition of membership, accompanied by early tuition and discipline, have special promises attached to them ; but not to

the full extent, as in the case of internal baptism. "Train up a child in the way he should go, and when he is old he will not depart from it." Prov. xxii. 6. The baptism of water is intended for human beings; and human beings are commissioned to administer it; as well as all necessary tuition, instruction, and chastisement, to be, according to promise, accompanied by corresponding results, "He will not depart from it." That is, from the early training he may have received: whereas, when the baptism of the Holy Ghost is signified in scriptural language, no human being is commissioned or authorized to bestow either faith, or baptism, or salvation. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness neither shadow of turning." James i. 17.

For the further illustration of the subject, I shall adduce a most pertinent instance in proof, from the very language of injunction used by Jesus Christ. "Suffer the little children, and forbid them not to come to me: for of such is the Kingdom of God." Mark x. 14. That injunction may lead the intelligent, unprejudiced reader to a view of the twofold nature of the Kingdom of God, the Gospel Church, which I have throughout endeavored to impress; that is a visible kingdom or church, composed of humanity, in one united body; and an invisible kingdom or church, composed of spirituality, in one united body. "There is one body, and one spirit, even as ye are called in one hope of your calling, one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." Eph. 4. 4.—Now this is termed, in the preceding verse of the same chapter, "The unity of the Spirit in the bond of peace," which is enjoined on us to observe. And by observing the consistency, and referential character of the doctrines of the Holy Bible, we cannot but apply that language to the spiritual body, or invisible Church; and the language with regard to the little children, in reference to that, as applicable to the human body, the visible Church. "Suffer the

little children, and forbid them not to come to me, for of such is the kingdom of God." The kingdom of God, as to its spiritual character, is not composed of these humanly begotten, and humanly born children ; but of others begotten of God, and born of the Holy Spirit, of which these are representatives ; for of such is the kingdom of God : these are representations humanly conditioned, but the others are the real constituting members of the spiritual invisible kingdom of God. Suffer therefore the little children to come to Him, by the way which he has appointed, that they may be initiated into the principles of the doctrine of Christ : that they may be trained up, by them who may be qualified, and authorized for that purpose, in the way they should go ; that the blessings of Heaven may be expected to accompany the means, which are of divine appointment : that they may be lawfully found in the assemblies of the Lord's people : that he may command the blessing there, where his name dwells, to rest upon them : that he may there operate in them by his word and spirit ; until they are according to his own will, "begotten with the word of truth." James 1. 18. And, in that condition of the new birth, be lawfully recognized and acknowledged, the spiritual subjects of his spiritual kingdom, to which he referred, when he said, "for of such is the kingdom of God."

Now when we view them in that condition of the new birth, we have arrived at the proper views of the twofold body, consisting of humanity and divinity ; or materiality, and spirituality, in one person ; or, in other words, two distinct natures in one person ; and these views are clearly and manifestly observable in all the doctrines of the Holy Bible. In the book of Ecclesiastes, we have a beautiful and an appropriate view of this twofold being in one person. "Two are better than one ; because they have a good reward for their labor ; for if they fall, the one will lift up his fellow, (that is, the inner man, by the power of the divine life, will lift up the outer man, who is always liable to failings) ; but woe to him that is alone when

he falleth, for he hath not another to help him up when he falleth." Eccl. 4. 9. That passage evidently alludes to the outer man, and to the inner man, in one person, and not to individual human beings, in pairs and fellowship ; and the contrast is drawn ; between first, and second condition of man : Man in the natural condition is alone, and has not another to help him up when he falleth, that refers to mere man in the unregenerate condition ; for he is alone and not yet born again of the Spirit. And the others, designated two, the outer man and the inner man, in unity, as to personality, but distinctly different as to disposition, nature, and substance, "that which is born of the flesh, is flesh, and that which is born of the Spirit, is Spirit." iii. John 6. Therefore, the baptism with water, is appointed for the human being, which is born of the flesh, and the baptism of the Holy Ghost for the inner man, "which is born not of blood, nor of the will of the flesh, nor of the will of man, but of God ;" John i. 3. and as the two beings are one, as to personality, so is the baptism one, in beautiful harmony and consistency : the baptism of water, in its referential character, emblematic of the baptism of the Holy Ghost : and, therefore, the outer man is a representation of the inner man, and when constituents of one person, constitute members of the twofold body of Jesus Christ, the visible and the invisible church, in one : and as the inner man is necessarily, in the outer man, impersonality, so is the invisible body or church, while on earth, in the visible body or church.

When Jesus Christ, therefore, says, "suffer little children, and forbid them not, to come to me," he alludes to the visible body or church ; but when he says, "for of such is the kingdom of God," he refers to the invisible body or church : and, therefore, the same mode of treatment is intended for both ; the children born of women are to be suffered to come to him, by all lawful constitutional approaches, until he shall have implanted his own kingdom in them, or, in other words, until they are born again, that those whom he referentially alluded to, by saying, of such is the

kingdom of God, may be called into existence, as the component parts in unity, of the kingdom of God : now observe, that, as to baptism, the same mode of treatment must, in consistency, be observed, that as the two become one in personality, so the two baptisms must become one in character and mode of application : but it is certain, that the baptism of the Holy Ghost is, by the Lord himself, administered to the new born babe, who desires the sincere milk of the word, in the infancy in the faith : - "since ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance till the redemption of the purchased possession, to the praise of his glory." Eph. 1. And, therefore, the baptism of water, in consistency, according to its referential character, must be administered to the outer man, in very infancy.

A knowledge of, and assent to, the Christian dispensation doctrines, and laws, and ordinances were the qualifications, which were indispensably required by the nature and spirit of the Apostolic commission ; because, by baptism, circumcision was intended to be supplanted, and discontinued ; but being, as far as the gospel has been embraced, discontinued ; no person of common discernment and knowledge will deny, that baptism for the gospel, answers the same purpose which circumcision answered, for the Mosaic, dispensation. The training, at first, when the change was about to be effected, was necessary for the heads of families, and for all who were of age to comprehend the nature of the change, and the foundation on which the new dispensation was laid : the precious tried stone, which was was laid in Zion, for a foundation, that whosoever should believe on him should not be confounded ; but observe, that, the commissioned Apostles were to teach those whom they baptized, to observe all things whatsoever the Lord commanded them ; and in close analogy with that injunction, is the character which God gave of Abraham, who first received the covenant from the mouth of the Lord, and the commission for administering the sign and

seal thereof to all the males in his family ; and for teaching his children after him to observe the same sign and seal, in perpetuity. "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment ; that the Lord may bring upon Abraham that which he hath spoken of him." The Apostles were instructed and enjoined to teach those whom they received into church membership, to observe all things whatsoever Christ commanded them : now the ordinance of baptism was part of the Lord's commands, and, therefore, it cannot be dispensed with, or neglected. The Apostles were, first of all to make disciples of all who were capable of receiving instruction, with regard to the nature and necessity of the change which was about to be introduced into the church of God ; and where a competent knowledge and belief of all things necessary should be found, they were to administer the ordinance of baptism, by which alone they could be admitted into church membership, under the new dispensation doctrines and government ; and in attending to the order of the language of the commission, we find that the Apostles were instructed to teach those who should thus be received, to observe all things whatsoever the Lord commanded them ; and it would be too daring to suppose, that he would command any thing subversive of the relative, reciprocal connection, which subsists between the old Testament and the new ; or between the ordinances of the old and new Testaments.

When God appointed the sign and seal of the covenant to Abraham, he instructed him to continue the observance thereof to his offspring, in perpetuity, from generation to generation ; and, therefore, by analogy, I infer, that baptized parents are to be instructed now to observe, in perpetuity, from generation to generation, the sign and seal of the same covenant, in its gospel dispensation character, and mode of application.

Abraham, was, in old age, instructed to receive the

sign and seal of the covenant, and to observe that, together with all things whatsoever he was commanded of the Lord, especially to his own offspring; and surely analogous to that, is the instruction in the Apostolic commission, with regard to baptism: first, to those who were advanced in age, and had the charge of families, as Abraham had, and were capable of receiving instruction, and of communicating the same instruction to others ; that both instruction and ordinance might be perpetuated in the church ; and, that thus, the new sign and seal might be administered, in perpetuity from generation to generation, as indispensably, under the new Testament dispensation, as under the old ; that a belief in the promised blessings of the covenant might be perpetuated, in the Christian church, to the end of the world. "And, lo, I am with you always, even unto the end of the world. Amen." Math. xxviii. 20.

But the Baptist system does not admit this necessary analogy, between circumcision and baptism, as proper attention is not paid to the typical nature of the Mosaic dispensation observances, and the inseparable connection which evidently exists between all the parts of the Bible : the glorious arrangement and indispensable dependence of all the parts thereof, in their relative and reciprocal bearings, so as to constitute the grand whole. Those, therefore, who attempt to sever and disjoint the analogous corresponding parts of the Bible, might be benefited by an understanding of the first chapter of Ezekiel and by observing, to their astonishment, the wonderful adaptation of parts, exhibited in the four living creatures, and the inseparable contexture of machinery ; as well as the necessary dependence and uniformity of motion which is observable, under the guidance and influence of one Spirit, which was in them all.

The living creatures were four, and the dispensations of the church of God, from the creation of the world, are four ; and, therefore, in this glorious vision of Ezekiel, we behold the church together with the doctrines, manifestations, laws, and ordinances there-

of, during those four dispensations, amazingly displayed and described.

Let those, therefore, who are unwilling to admit the necessary analogy which subsists between circumcision and baptism, beware lest they may be found attempting to derange, by their system, the necessary order and adaptation of the several parts of the reciprocally dependent machinery of the four living creatures ; and putting asunder what God hath joined together : and lest, in pharisaical zeal, they may not be endeavouring to obey, what they may be considering a command, and at the same time transgressing a command of much greater importance, and more binding obligation ; lest they be found to wry at a gnat and to swallow the camel.

The construction and economy of the Bible, comprehending the doctrines, laws, and ordinances of the church, during four dispensations, Antediluvian, Mosaic, Gospel, and Millenian dispensations, are what are exhibited under the appearance of the four living creatures, with a wheel within a wheel, admirably fitted and adapted to one another, so as to constitute their necessary reciprocal dependence : the full vision of the living creature, considered in all its parts, and movements, and life, comprehends, in close connection and uniformity, all the revelations of God to mankind during four dispensations of the church, reciprocally connected, and dependent, and interwoven and implicated in one another ; that the consonance, analogy, and harmony of the whole, might bear ample testimony to their inspiration and authenticity ; and show forth the glory of the Lord our God. This may, to some, appear to be a digression from the main subject ; but my intention, by that apparent digression, is to establish on the mind of the reader, the necessary reciprocal connection which evidently exists between all the parts of the doctrines, laws, and ordinances of the Holy Bible ; in order to shew the necessary reciprocal alliance which exists between circumcision and baptism, as the sign and seal of the one and the same everlasting

covenant, although administered under two several dispensations. But that shews a case of anomaly, or departure from rule, it may be said, in a certain quarter, because male infants only were circumcised ; but female infants are now baptized : for removing any objection which might be started on that account, it must always be kept in view, that the Mosaic ritual was typical, and that all typical objects and circumstances, are representative of corresponding spiritual objects and circumstances ; and that circumcision was, therefore, typical of internal spiritual sealing. "Since ye believed ye were sealed with that Holy Spirit of promise, &c." I have already given a view of an outer man, and of an inner man, in two distinct natures, and one person ; of two-fold baptism agreeing in one ; and therefore as circumcision was administered to the man child, so the spiritual internal circumcision, as the inward sign and seal of the same covenant, is administered to the inner man, in the infancy in the faith, both in male and female, and, therefore, male and female infants are to be baptized, as the outward baptism is referential baptism, or representative of the baptism of the Holy Ghost, which is administered to every true believer in the Lord Jesus Christ, both in male and in female ; and therefore corresponding in harmonious consistency, is baptism to male and female infants, as the outward sign and seal of the Abrahamic covenant. That the baptism of the Holy Ghost has been, and is now being administered, in the Christian church, cannot be denied ; for, "by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free ; and have been all made to drink into one Spirit : For the body is not one member, but many." 1. Cor. 12, 13, 14. As therefore the uniting together of the members of the spiritual body, the invisible church, is by the Holy Ghost, in the infancy of each member ; so also, in conformity therewith, is the uniting together of the visible church, by the joining of each member to the rest of the members, in the infancy of that which is to be joined. "There is a natural body and there is a spiritual body ; but that which is

spiritual was not first, but that which is natural ;" and, because that which is natural is first, we administer the uniting ordinance to the members of the natural body, in reference to the uniting together of the members of the spiritual body by "One Spirit," in order to preserve the harmony and reciprocal connection of the whole machinery in motion and operation ; so as to exhibit the Christian church, in her qualified, efficient, and accepted condition, as the bride the Lamb's wife.

But those who are determined to shut their eyes against the most evident truths of the Holy Bible, insist on delay, and qualification, that the new member may be an adult, like those to whom it is to be joined, before it can be a partaker of the privileges and immunities of their community ; but that is impossible, if the body, in all its organization of membership, be a progressively growing body, "holding the head, from which all the body by joints and bands having nourishment administered, and knit together, increaseth with the increase of God." And even in the very course of nature, an ordinary, well organized family, increasing by successive births, and progressive advancement to adult maturity, in all its successive members, may be considered a proper model of the visible Church of Christ, as a body politic, as well as ecclesiastic. To delay the reception of the infant members of human families into membership, in the body politic, and ecclesiastic, is a departure from the course of nature inconsistent, with the divine procedure, in the organization of families and nations of the earth, and subversive of the order and harmony, necessarily subsisting between the doctrines, and ordinances of the Holy Bible : and let it be observed, that to whatever distance, in age, the delay may be protracted, the first in advance, in a progressively growing body, can never be overtaken by that which comes after.

A child, by such rules of delay and protraction, cannot be received, or admitted, a member of the family to which he naturally belongs, until he arrives at maturity, and gives proofs of intellect and qualifica-

tion, which may entitle him to the privileges and immunities of the family compact ; nor be recognized as his father's heir, until he arrives at the age of maturity, and prove, by personal qualifications, that he is entitled to his patrimony ; and thus changing hereditary claims and titles, into meritorious claims of personal qualification, and thereby changing, the unmerited sign and seal of the covenant, into a badge of meritorious endowment.

Now such mode of procedure is contrary to nature ; and also reverse of the plan of salvation, through the merits of a once crucified, but now highly exalted Saviour : and the adoption, and practical application, of such doctrine, would be in opposition to the gracious manifestations of divine love, in the humiliation, vicarious sufferings, and meritorious death of Jesus Christ, by which he magnified the law and made it honourable, propitiated the justice of God, and obtained for us an abundant entrance into his kingdom and glory. It may be said, the child is received, and nursed, and attended to, without baptismal induction : no doubt, that is true ; and it is equally true, with regard to the progeny of all useful domesticated animals ; but God has appointed a form of induction, into Christian communities, for the offspring of rational beings, of a distinctive nature, and different, in every respect from the ordinary reception, naming, rearing and training of the progeny of the brutes that perish.

Man was originally endowed with the image of Him who made him : and is destined for an endless eternity ; therefore, our mode of induction and training, agreeably to the requisitions of God's holy word, must be expressive of our belief of those most solemn and awful truths. "Train up a child in the way he should go ; and when he is old he will not depart from it." Proverbs, xxii. 6.

There must be an act of induction, recognition, and obligation, before any one can, freely, and fully appreciate the privileges of membership, in any community whatever : a person may be allowed some

privileges in society ; but he never can act with that independent freedom, and efficiency, peculiar to those who are lawfully initiated, and publicly inducted ; and who can claim, and assert their title, and right to privileges commensurate with their rank, office, and standing in the community to which they respectively belong.

I view the subject also on the broad principle of analogy, and bear in mind the indissoluble contexture, and complication of events, which characterize the doctrines of the Bible ; and, by comparing spiritual things with spiritual, draw my inferences, partly from the condition and practices of the covenanted people of God, during the Mosaic dispensation ; and I behold a beautiful harmony and consistency pervading the doctrines, both of the old and new Testaments, in indissoluble connection and accordance, as one grand uninterrupted scheme, worthy of him who planned, and ever continues to execute, according to the counsel of his own will.

That circumcision was typical of spiritual baptism cannot be justifiably disputed ; because circumcision in the language of inspiration is called the sign, and seal of a typical covenant ; as Abraham and God's covenanted people, of the Mosaic dispensation, were typical of Jesus Christ and his spiritual seed, the ransomed and redeemed of the Lord ; so the Baptism of the Holy Ghost is the sign and seal of the covenant of grace. "Since ye believed ye were sealed with the Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession, to the praise of his glory." Eph. 1. 13. 14. And now when we have the express language of an inspired Apostle, with regard to an inward spiritual sealing by the Holy Spirit, I am not at any loss to compare, an outward sign and seal of the covenant of promise, with the inward sign and seal of the same covenant but of higher and more exalted promises : not the promises of a typical, terrestrial inheritance; but of the eternal heavenly inheritance, of which the earnest is already bestowed on all them who believe,

and are baptized with the Holy Ghost, and have obtained salvation, through Jesus Christ our Lord.

Nor am I at any loss, with regard to the subjects, in either case, the age, at eight days old is specified, in the one case ; and the infancy in the faith, "since ye believed," in the other ; and therefore, the sign and seal, in the harmonious consistency of the holy scriptures, both externally and internally, is to be administered in very infancy. But it may be argued that I ought to leave the two sealings, infant circumcision, and the sealing by that Holy Spirit of promise to agree, as type and antetype, without introducing into the view infant baptism : I could not do that, because, I have, under the gospel dispensation, to apply the doctrines and ordinances of the New Testament to a being, in two distinct natures, and one person ; an outer man, and an inner man ; and, therefore, I must keep in view, two distinct sealings, but agreeing in one, as the outward and inward sign and seal of the same covenant.

This view of the subject may, at first sight, appear paradoxical and fanciful ; but upon close examination, it will be found to stand the test of true biblical criticism, and to elucidate the nature of infant baptism, with a clearness and certainty, which will be found to baffle all sophisticated animadversion, and contradiction.

The arguments, which are deducible from the baptism of the jailor at Philippi, Lydia, and Cornelius, and their families, would appear supposititious and inconclusive, by considering them as isolated instances of family baptism, without attending to the inseparable connection which exists between the doctrines and ordinances of the old and new Testaments ; and the reciprocal relation which must be observed to exist, between circumcision and infant baptism : suppositions are always inconclusive, and have an inevitable tendency to weaken an argument, rather than to strengthen it ; but when we ground our reasoning on the clear connection and reciprocal relation, which cannot but be admitted to exist, between

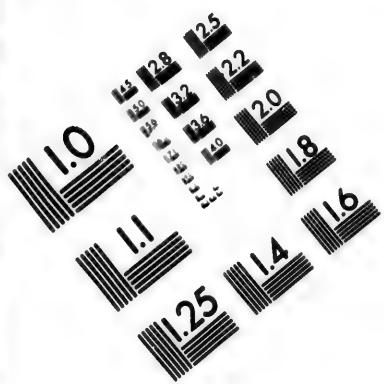
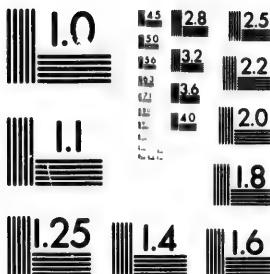
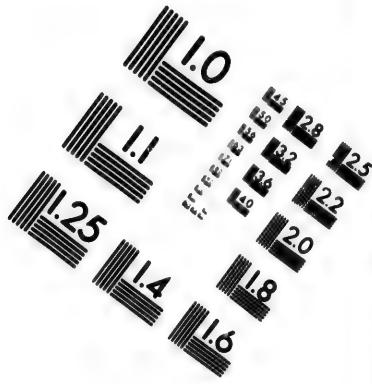
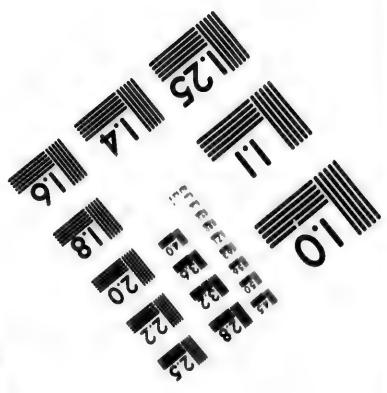


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the two dispensations and their peculiar ordinances, we arrive at a fair and satisfactory conclusion, with regard to progeny or offspring, in their families ; and require no proof of infancy, in their transactions, any further than clearer proofs, from other quarters may be corroborated by the baptism of the progeny of those families, in fulfilment of scripture language, "They shall not labour in vain nor bring forth for trouble, for they are the seed of the blessed of the Lord, and their offspring with them."—Isa. lxv. 23, that is, they are the descendants by ordinary generation, of Abraham, Isaac, and Jacob, and their offspring, by ordinary generation with them under the same covenant ; and therefore, have a right and legal title to the sign and seal of the covenant, with all the privileges thereunto attached.

That is fair conclusive reasoning, and fair treatment of the subject, where the analogical and referential character, and bearing of the doctrines of both Testaments, in reciprocal dependence, are observed and admitted. "To the law and to the testimony : if they speak not according to his word, it is because there is no light in them."—Isaiah viii, 20. And the doctrines and ordinances of the old Testament, are thus found to receive their fulfilment and accomplishment, in those of the new Testament ; and *vice versa*, the doctrines and ordinances of the new Testament, are found to bear the test, of those of the old Testament.

Now we find those two ordinances, circumcision and baptism, the one in the one Testament, and the other in the other Testament, and as the doctrines of both Testaments must be considered, in reciprocal relation to one another, and all in harmonious accordance and agreement, so must the ordinances of both be considered, also, in harmonious reciprocal agreement, suitable to the character of the Testament, to which they severally and respectively belong ; and therefore, infant circumcision cannot but be recognized and acknowledged in infant baptism, as the outward sign and seal of the covenant.

If this should be denied, who can fix and determine any given age, when the Bible is wholly silent on the subject, with regard to baptism? we infer, as the two ordinances are understood and proved by us to be one and the same ordinance, although different, as to the mode of administration, according to the characters of the two dispensations, the age, in the second, from the express command in the first; as well as from the certainty of the baptism of the Holy Ghost, the inward sign and seal, in the infancy in the faith.

But the Baptists require a test of personal qualification, in place of infancy, and that destroys the connection and accordance, which God has undeniably established, between the Old and New Testaments, with their doctrines and ordinances: they insist on qualifications which the word of the Apostolic commission does not warrant: qualifications, which cannot be found, but in the inner man, which they cannot possibly dip, in the material watery element.

SECTION IV.

**INFANT CIRCUMCISION, AND INFANT BAPTISM, THE
SIGN AND SEAL ATTACHED TO THE
ABRAHAMIC COVENANT.**

It may be considered a safe and an unerring rule, for the right understanding of scripture language, to compare all reciprocally referential objects and circumstances in both Testaments, and to draw our conclusions from their concurring testimony ; and to consider all the scriptural, immaterial invisible objects therein mentioned, as referred to by their corresponding natural, material, or visible objects every-where to be met with, in their referential character and bearings.

And thus, it will be found that every object and circumstance to be met with, by close investigation, throughout the whole New Testament, is evidently referred to by the typically prophetic language of the Old Testament, although to the people, under the Old Testament hierarchy, the views were comparatively obscure ; and even under the New Testament dispensation, to all whose understandings the Lord hath not enlightened to understand the scriptures, the same obscurity and darkness naturally remain. "When Moses is read, the veil is upon their heart ; nevertheless, when it shall turn to the Lord, the veil shall be taken away. Now the Lord is that Spirit : and where the Spirit of the Lord is, there is liberty. But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the spirit of the Lord."—*2 Cor. iii. 15.* This passage not only refers to the internal gracious change from under the curse of the

Law ; but it also refers to the change effected by Jesus Christ from one dispensation to another. " And of his fullness have we all received, and grace for grace. For the Law was given by Moses, but grace and truth came by Jesus Christ.—John i. 16. 17.

It is necessary, therefore, that we keep undeviatingly in view, the connexion and reciprocity existing between the two dispensations, with regard to their doctrines, laws and ordinances ; and also, with regard to their reciprocally referential enactments, so as to preserve their consistency and harmony. Every deviation from such rules would have an inevitable tendency to disrupt the chain of connexion, and to leave the whole Bible in broken scattered links, to be gathered up and attached, as the whim and caprice of arrogance and self conceit, would, at all times, dictate.

It is an undeniable truth, that God entered into covenant with Abraham, which not only affected himself personally, as the head of a natural, lineally descending family, but his seed and offspring also, in their successive generations in perpetuity : and it is equally true, that God the Father, entered into covenant with his own son Jesus Christ, as the head of a spiritual progeny, descending from himself personally, as primogenitor : and that the covenant, not only affects himself as head over all to the church, which is his body the fullness of him who filieth all in all ; but also every individual member of his body, who are all born of the spirit, under the terms and tenor of the covenant of grace, of which the Abrahamic covenant was typically referential : keeping, therefore, in view the typical, and antetypical nature, and prospective promises of the two covenants, I shall now advert to the sign and seal attached to each respectively.

The sign and seal of the Abrahamic covenant was circumcision, outwardly administered ; and, therefore, the sign and seal of the covenant of grace made with Jesus Christ from all eternity, must correspond and agree ; and must be found to be circumcision made without hands, internally administered : the first natu-

ral ; but the second spiritual, in accordance and harmony with the natural, and spiritual character of the two covenants respectively : the circumcision made with hands, is that which necessarily appears attached to the Abrahamic covenant, entered into with man ; and which contained the promises of a numerous offspring, and terrestrial possessions and favour. Neither shall thy name be any more called Abram ; but thy name shall be called Abraham : for a father of many nations have I made thee, and I will make thee exceeding fruitful, and I will make nations of thee, and Kings shall come out of thee. And I will establish my covenant between me and thee, and thy seed after thee in their generations, for an everlasting covenant, to be a God unto thee and thy seed after thee. And I will give unto thee and thy seed after thee, the land wherein thou art a stranger, all the land of Canaan for an everlasting possession ; and I will be their God." Gen. xvii. 5. Now the sign and seal appointed, by God, for the ratification and confirmation of the covenant was circumcision. Verse 9. " And God said unto Abraham, Thou shalt keep my covenant, therefore, thou and thy seed after thee in their generations ; This is my covenant which ye shall keep, between me and you, and thy seed after thee, every man child among you shall be circumcised. And ye shall circumcise the flesh of your foreskins ; and it shall be a token of the covenant betwixt me and you, &c."

The covenant is thus expressed, as an everlasting covenant ; and, therefore, the sign and seal must be considered, equally everlasting ; that the token between God and his people may be continued in perpetuity ; and, consequently, must be now in existence ; otherwise, the covenant which is given in express terms, must have terminated ; but this is impossible, as it is termed everlasting ; and, therefore, we must look for the sign and seal, during the gospel dispensation ; as well as during the Mosaic : and, where it is denied, the imperative command of God, with regard to it, is disobeyed and despised.

When the dispensation was changed, the ordinances were changed ; but were not abrogated, disannulled, or discontinued : circumcision and passover were supplanted by baptism and the Lord's Supper, which, by the authority and command of Jesus Christ, were to be continued in his Church, until the end of the world : and as both the ordinances of the Mosaic dispensation were of a typical nature and character, being of external administration ; so also the ordinances of the gospel dispensation, being also externally administered, are of a referential character : as circumcision was typical of the internal circumcision made without hands ; so was the Paschal Lamb typical of the Lamb of God who taketh away the sin of the world. "The next day John seeth Jesus coming to him, and saith, Behold the Lamb of God which taketh away the sin of the world," John, i. 29. In like manner, baptism and the Lord's Supper are of a referential nature and character, as they are both externally administered. Baptism, by which circumcision is supplanted, is to be continued and observed until the end of the world, or gospel dispensation age, in its room, as the outward sign and seal of the same covenant ; and is referential or representative of the inward circumcision made without hands, as the spiritual sign and seal of the covenant of grace, represented in the Abrahamic covenant, and its sign and seal. "In whom also, after that ye believed ye were sealed with that Holy Spirit of promise." Eph. i. 13. As outward circumcision, therefore, was the sign and seal of a covenant of terrestrial promises ; so is the inward sign and seal, by the Holy Spirit, of a covenant of heavenly and eternal promises.

And with regard to the other ordinances, the passover and the Lord's Supper, the same accordance and reciprocity must be found ; else, I must have been reasoning from false data, or premises ; but it is not so, for the Paschal Lamb was typical of the Lamb of God slain from the foundation of the world : the Paschal Lamb was not only slain, its blood sprinkled on the door posts and lentiles, and roast with fire, his head

with his legs and with the purtenances thereof ; but was also eaten as the Paschal supper : and in beautiful accordance and harmony with all these views, the Lamb of God was slain, and his blood has been, in continuation, sprinkled on the souls of believers, since the Gospel dispensation began ; and shall be continued, to be sprinkled, until the end of the world. He was, wholly, soul and body, as typified, roast with the fire of God's wrath, in vicarious sufferings on the cross ; and has been, and shall be, in perpetuity, the food and nourishment of every justified, adopted, and sanctified soul ; therefore, the Paschal Lamb, as food and nourishment, was typical of the Lamb of God, as the food of the soul. "I am the bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven. If any man eat of this bread, he shall live forever : and the bread that I will give is my flesh, which I will give for the life of the world. * * Then said Jesus unto them, verily, verily, I say unto you, except ye eat the flesh of the son of man, and drink his blood ye have no life in you. Whoso eateth my flesh and drinketh my blood, hath eternal life ; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood, dwelleth in me, and I in him."—John vi. 48. Here then is the antetype of the Mosaic paschal supper !

Observe attentively the beautiful order and harmony of the divine procedure, in the development of the counsel of his will, according to the unbroken concatenation of events in the Holy Bible ; and the beautiful affinity and connexion of typical and antetypical ordinances, in the Old and New Testaments ; outward circumcision as the sign and seal of the Abrahamic covenant, in exact agreement with the inward circumcision, made without hands, as the sign and seal of a better covenant, the covenant of grace : and the Paschal Lamb, with all concomitant circum-

stances, in beautiful harmony and accordance, with the Lamb of God, not only in suffering and death, and all concomitant circumstances ; but also as the great Paschal Supper. External baptism, and the Lord's Supper, therefore, are the substituted ordinances of the gospel dispensation in the room of circumcision and passover, for preserving the consistency and harmony between external and internal ordinances. If this is not admitted, what meaning can be attached to the external ordinances of the gospel dispensation, baptism, and the Lord's Supper ? Are they representative, as those of the Mosaic dispensation were typical ; or, are they the real essential ordinances of the gospel dispensation ? If they are the only essential ordinances of the gospel dispensation, then they must have been typified by the circumcision and passover of the preceding dispensation ; but that cannot be, because they are both external ordinances themselves ; as well as circumcision and passover : but circumcision and the passover have been already proved to have been typical of inward spiritual circumcision, and inward spiritual paschal supper. " Since ye believed ye were sealed with that holy spirit of promise." that is the sign and seal of the covenant of grace : and " my flesh is meat indeed, and my blood is drink indeed," that is, the true spiritual nourishment and support of the soul : therefore, baptism and the Lord's Supper are neither typical nor antetypical, but the real substitutions for the ordinances of the Mosaic dispensation ; and answer the same purposes in their referential characters, as circumcision and passover did, in their typical characters ; that is, they represent appropriately the internal spiritual sign and seal of the covenant ; as circumcision did ; and inward spiritual nourishment, as the passover did, in their typical characters.

Reasons for the substitution of Baptism and the Lord's Supper, in the room of circumcision and passover.

According to the revelations, afforded us in the Holy Bible, of the wise purposes of Jehovah, we are

led to a view of a succession of dispensations, Antediluvian, Mosaic, Gospel and Millenian, as the four great divisions of the history of the Church of God from the foundation of the world : and in the progressive economy of its history, and passing events, we have afforded us succinct accounts of the close and termination of two of these four dispensations : The first of these had no characteristic ordinances attached to it ; for it required none to distinguish it from any other ; because the attaching of distinguishing ordinances to the second was perfectly sufficient ; " And God does nothing in vain ; " but, when the gospel dispensation succeeded the Mosaic, characteristic ordinances were absolutely necessary ; and, therefore, according to the indissoluble connexion, and affinity, of the two dispensations, implicated in close contexture of parts, as well as expletive and confirmatory of one another, the ordinances of both dispensations are perfectly suitable for leading us to the self same identical objects : what circumcision and passover typified, baptism and the Lord's Supper refer to, in their referential character ; therefore, infant baptism is, during the gospel dispensation, what infant circumcision was during the Mosaic, the sign and seal of the covenant : and all the twistings, shufflings, and contortions, of which the most fertile ingenuity is capable, can never strip them of their real, genuine, scriptural character ; therefore, baptism, the substituted sign and seal, in its true nature and referential character, must be administered to the infants of Christian parents, under the gospel dispensation ; as circumcision was appointed, to every male infant, among the people of God, during the Mosaic ; that the distinctive character of the dispensation may be observed ; and, that the prospective view of inward spiritual sign and seal, as referred to by circumcision and baptism may be held forth ; that the mind may be elevated, in its contemplations and conclusions, to an exalted view of the inward invisible operations of the Holy Spirit, in his sanctifying, sealing influences, in the baptism of the Holy Ghost, in every child of God.

Objections are often started, on this part of the subject, because female infants were excluded, during the Mosaic dispensation, from the sign and seal of the covenant, while the male infants alone were admitted ; and because both male and female infants, under the gospel dispensation, are indiscriminately baptized. In place of any ground of objection, on that account, the practice, during both dispensations, is rather confirmatory of the typical nature and character of circumcision ; as well as of the referential nature and character of infant baptism : because internal circumcision and baptism are spiritual in their nature and indelible character : and because, in Christ Jesus, there is neither male nor female. " For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female : for ye are all one in Christ. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise," Gal. iii. 26.

These passages of Scripture refer to the inner man, for the outer man is born of the flesh, and is mortal, corruptible flesh. " Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God ; neither doth corruption inherit incorruption ;" 1 Cor. xv. 50. Now it is perfectly plain that spiritual things are meant in these passages ; and that the believers who have really and truly, and not professionally, put on Christ, are the spiritual children of his spiritual kingdom ; and that it is there, in Christ, in spiritual union, the distinction of male and female, peculiar to the sexes, is for ever unknown.

These views then cannot fail, when understood, of obviating Baptist objection to infant baptism ; because the sign and seal to the male infant was perfectly sufficient, as a typical sign and seal, of the spiritual sign and seal, with the Holy Spirit, where the distinction is done away in Christ. The consideration of inner man, both in male and female, is authority sufficient for those who have their understandings enlightened

to understand the Scriptures ; because they understand infant baptism as referring, in its representative character, to the baptism of the Holy Ghost, which is administered to every child of God in male and female without distinction, in very infancy. "As new born babes desire the sincere milk of the word, that ye may grow thereby ;" 1 Pet. ii. 2.

Another reason, of paramount importance, for the change and substitution of the sign and seal of the covenant, is, that all the blood, which was typically shed, under the Mosaic dispensation, ceased to flow when Jesus Christ shed his own blood for the remission of the sins of many. "But when they came to Jesus, and saw that he was dead already, they brake not his legs : but one of the soldiers with a spear pierced his side, and forthwith came thereout blood and water ;" John xix. 33-34.

Now water is one of the Scriptural emblems of the Holy Spirit, and is exhibited here, as succeeding the blood, which was shed in circumcision, and all other typical sacrifices, where blood had necessarily to be shed : and it also proves that the fountain of purification prophesied of was then opened. "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem, for sin and for uncleanness ;" Zech. xiii. 1. And also, "In the last day, that great day of the feast, Jesus stood and cried, if any man thirst let him come to me and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Holy Spirit, which they that believe on him should receive : for the Holy Ghost was not yet given, because that Jesus was not yet glorified ;" John viii. 39.

We have now obtained satisfactory proof, of the reason of the change and substitution, from these passages : and it is impracticable to establish, satisfactorily, any system of doctrines from mere speculative reasoning, not founded upon the word of God, according to the grand and beautiful harmony, and consistency, in reciprocal relation of all the parts thereof :

detached fractional parts of the Holy Scriptures, collected, and collated according to human judgment, predilection or prejudice, can never amount to a faithful scriptural system of orthodoxy, free from contradiction and absurdity : but when we see the indissolubly connected referential doctrines, of the one Testament, beautifully expanded, in their development, into a more lucid, and more splendid organic, corresponding system, in the other ; we behold, with exulting gratitude, the unerring wisdom and benevolence of Jehovah gloriously displayed : such is the New Testament to the Old : an expanded elucidation of the doctrines, laws, and ordinances ; of the types, prophecies, and predictions therein contained, to the full satisfaction of every investigating student, whose understanding the Lord hath enlightened to understand the Scriptures. The New Testament exhibits the arcana of God's purposes and counsels, which were treasured up in types and prophetic visions, in their manifested accomplishment and fulfilment, in full proof of his righteous and holy attributes ; and of his gracious plan for the recovery of fallen, lost mankind, to the praise of his glory.

As it is indispensably necessary to preserve the indissoluble connection which exists between the doctrines of the two Testaments ; it is, also, equally necessary to observe inviolately the connexion which evidently exists between the ordinances of the two Testaments, as they respectively lead to the more glorious circumstances which they typically and referentially characterize. "To the law and to the testimony : if they speak not according to this word, it is because there is no light in them ;" Isa. viii. 20. And, "But now the righteousness of God without the law is manifested being witnessed by the law and the prophets ;" Rom. iii. 21.

Another reason may be adduced for infant baptism in the room of circumcision, the sign and seal of the covenant, from the express command, and explicit transaction of Jesus Christ, which accompanied his command. "Then there were brought unto him little

children, that he should put his hands on them and pray: and the disciples rebuked them. But Jesus said, suffer little children, and forbid them not, to come to me ; for of such is the kingdom of heaven." In this passage, I believe, a twofold view is clearly given : first, a view of the children of human parents, humanly and lineally descended, whose right to approach the Lord, as such, was manifestly established and put beyond dispute, by his gracious treatment of them who were brought to him, notwithstanding the prejudice, and ignorance of them who endeavoured to prevent their approach : he showed that they had equal claim and right with their parents, or any others of the seed of the blessed of the Lord, according to the tenor of the covenant, in virtue of which alone, either parents or their children, in the unregenerate state, had any claim or title to his benevolence or mercy : he was himself the son of David, the son of Abraham, and consequently bone of their bone, and flesh of their flesh ; and, therefore, the children of Jewish parents were his brethren, from the same stock, equally with their parents, and had equal claim to his friendly countenance and blessing, in virtue of the covenanted promises ; and not in consequence of qualification of personal holiness. We may clearly see and observe the difference, in his mode of treatment of Jewish parents and their children of the covenant ; and his treatment of the Syrophenician woman, of the gentiles and her child in woeful plight : although she pleaded the desperation of her child's condition, at first, he answered her not a word ; and when his disciples entreated him to send her away, " he answered and said, I am not sent, but to the lost sheep of the house of Israel. Then came she and worshipped him, saying, Lord help me. But he answered and said, it is not meet to take the children's bread, and to cast it to dogs. And she said truth Lord, yet the dogs eat of the crumbs which fall from their master's table. Then Jesus answered and said unto her, O woman, great is thy faith, be it unto thee even as thou wilt. And her daughter was made whole from that very hour." Math. xv. 22. 29. Here

the difference of treatment may be considered expressive of difference of claim: the Jewish parents and their children had covenant privileges and claims, which were withheld from the gentiles; and, therefore, the woman of Canaan and her child had not covenant claims upon his beneficence. He took the Jewish children on his arms, in virtue of their covenant prerogative, and blessed them. And because the woman of Canaan admitted the justice of his reprehensive language, and the superior claims of the covenanted, peculiar people of God, he said unto her, "O woman, great is thy faith, be it unto thee even as thou wilt."

I do not insist on this differential treatment of Jewish children as infallible proof of infant baptism; but merely to exhibit, to a certainty, that Jews and gentiles had not equal claims, as may safely be inferred from his remark to that effect, when his disciples were pleading with him to send the Syrophenician woman away: "I am not sent but unto the lost sheep of the house of Israel;" as well as from his words to the woman: "It is not meet to take the children's bread and to cast it to dogs." But if infant baptism can be established by more substantial proofs, drawn from the Holy Scriptures, the views obtained from this differential treatment, may properly be adduced in corroboration of more conspicuous and conclusive testimony: it is, of itself, a safe testimony of privileges and claims, belonging only to the descendants of Abraham, Isaac, and Jacob, as the peculiar people of God.

Now, if sign and seal, during the gospel dispensation, be at all affixed to the covenant, in virtue of which alone the claims of Jews, and Jewish children have been plainly established, it can be nothing else than infant baptism: and if infant baptism, as sign and seal, be not affixed, it must be considered without sign and seal; and the covenant, under that view, be found to be invalid, null, and void; for adult immersion can never be admitted as sign and seal, because that would not coalesce with circumcision in reference to the internal spiritual sealing by the Holy Spirit, unless we would assent to the Baptist, unauthorized, blasphemous

system of "dipping in the Holy Spirit," Tupper's interpretation of, *baptizein en pneumati hagio*: but that the sign and seal is still extant, and annexed to the covenant, is unquestionable, as may be seen from many parts of the New Testament. For instance: "Now I say that Jesus was a minister of the circumcision for the truth of God, to confirm the promises made unto the Fathers." Rom. xv. 8. The covenant is valid and everlasting; and, therefore, the sign and seal, under the gospel dispensation form, must be perpetuated, and administered, according to its obligatory nature and character, as a divine institution in the Christian church, to avoid the threatened pains and penalties against the neglectors and despisers of what is so imperatively commanded, both in the Old and New Testaments.

Jesus Christ being a minister of the circumcision, for the truth of God, to confirm the promises made unto the Fathers, must be admitted as relevant and sufficient proof of the continuity of the covenant, according to its original tenor and obligatory nature, and also of its sign and seal in perpetuity: and, not only so, but of circumcision being still the sign and seal of the covenant, under the gospel dispensation; as it was under the Mosaic: the truth of God must be honoured and respected, and the promises made to the Fathers must still be confirmed, and for that purpose Jesus Christ was a minister of the circumcision. It is perfectly evident, therefore, that Jesus Christ perpetuated the covenant, and introduced its sign and seal into the gospel dispensation: and it is also evident, that Jesus Christ alone is qualified and authorized to administer it, as being made without hands, it is, therefore, called by the Apostle Paul, the circumcision made without hands; and the circumcision of Christ: "For in him dwelleth all the fullness of the Godhead bodily. And ye are complete in him, who is the head of all principality and power; in whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: buried with him in baptism, wherein also ye

are risen with him through the faith of the operation of God who raised him from the dead." Col. ii. 9. 12.

In these passages we have presented to our view the most manifest and explicit declarations, with regard to the introduction of circumcision, as sign and seal of the covenant, into the gospel dispensation; as well as its administration by Jesus Christ for the truth of God, that the promises made to the Fathers might be confirmed—and made sure to all the seed: under the Mosaic dispensation, it was administered by hands, by men authorized for that purpose; whereas, under the gospel dispensation, it is administered without hands, by Jesus Christ; and as the Israelites, after crossing Jordan, were circumcised on the hill of foreskins; and thereby rolled off the filth of Egypt; so now the true Israel of God, after passing the baptism of repentance, signified by the crossing of Jordan, are circumcised by the circumcision of Christ; and, correspondently, put off the body of the sins of the flesh: in these reciprocally corresponding circumstances, as in all other cases in the Bible, the relation and accordance between type and antetype are invariably observed; and, therefore, circumcision, as the sign and seal of the covenant, is continued in the Christian church by Jesus Christ, who was a minister of the circumcision for the truth of God, that the promises made to the Fathers may be confirmed to their seed and offspring in perpetuity, as included with them in the covenant; that the blessings of the covenant might come upon all the spiritual seed, according to the nature and extent of the promised privileges, and blessings of a covenant of everlasting duration.

Great stress is laid, by the Baptists, on the scriptural expression "buried with him in baptism," without attending to the scope of the passage in its spiritual bearings, but draw, from fractional portions thereof, their authority and warrant for their dipping system; but the consideration and illustration of this most important passage I have purposed for another section of the work, as my object in this section is to

prove and establish the certainty of the introduction of circumcision, as the sign and seal of the Abrahamic covenant, into the gospel dispensation, by Jesus Christ, as the inalienable prerogative of Abraham's seed and their offspring with them, from generation to generation, for an everlasting covenant.

Insuperable obstacles may be supposed to present themselves here, on account of the rejected, scattered condition of the twelve tribes of Israel, who were the seed of the blessed of the Lord. "Who are Israelites ; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises ; whose are the fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever. Amen." Rom. ix. 4. 5. It is true, they are in a rejected, scattered condition, in consequence of their own apostacy, revolt, and idolatrous, propensities, and practices ; and suffering until the time of their merciful visitation and final deliverance and restoration, under all the curses denounced in Deut. xxviii ; yet, that does not invalidate God's covenant, or shorten its duration and perpetuity : there is no doubt of temporary suspension of possession, privileges, and blessings, having taken place ; but the covenant of God is unchangeable, permanent, and everlasting ; and, therefore, although "as concerning the gospel they are enemies for the sake of others, yet, as touching the election, they are beloved for the Fathers' sakes." Rom. xi. 28. So that even in their temporarily rejected, scattered condition, they are still beloved as the seed of the blessed of the Lord and their offspring with them ; and thus they are still the good seed, the children of the kingdom, in contradistinction to the tares, the children of the wicked one ; and in the gracious purpose of God for a glorious ingathering, manifestation, and covenanted privileges, and blessings, infinitely superior to what the covenant extended to them, under the first and typical dynasty ; and, therefore, the sign and seal of the

covenant is continued until the veil is withdrawn, and the glorious development takes place.

But I have only hitherto introduced circumcision made without hands, in proof of the continuation of the sign and seal of the covenant, during the gospel dispensation ; and also to prove the prospective character of the covenant, and the introduction of its sign and seal into the gospel dispensation, by Jesus Christ ; but it is still necessary to prove that Infant Baptism is the sign and seal administered with hands : for which purpose, I have, elsewhere in the Treatise, proved the necessary indissoluble, reciprocal connection which exists between the old Testament doctrines and ordinances, and those of the new ; and between outward ordinances, and their corresponding internal, spiritual ordinances ; and, therefore, it is needless to go over the same ground again in this place : it may be sufficient in this place to refer the reader to the section where that part of the subject is already treated, and merely assert, in this place, what has been elsewhere satisfactorily proven, that infant baptism is, since the day of Pentecost, the outward sign and seal of the Abrahamic covenant ; and, therefore, to be administered in the Christian church to the end of the world or age. The mixed condition of good seed and tares, may be advanced as an insuperable objection to infant baptism in the room of circumcision ; because we cannot discriminate and distinguish the offspring of the seed of the blessed of the Lord ; or, in other words, as we cannot make any distinction between the tares and the wheat, which must be considered as growing still together, in the same field, the world : as answer to such objection, we consider the answer of the master of the field to the servants, "let them grow up together to the harvest," together with the language of the Apostolic commission, "Go ye, therefore, and disciple all nations, baptising them," &c. sufficient warrant and authority for infant baptism ; and, also, sufficient encouragement and security for the parents, when they understand that infant baptism is substituted, by

Jesus Christ, for infant circumcision, as the outward sign and seal of God's covenant with his peculiar people.

The necessity of its continuation is indisputably certain ; and, therefore, as during the gross intermixture of tares and wheat, the Apostles were told, in the prolegomena to their commission, that all power in heaven and in earth was given to him from whom they had received their commission ; and, therefore, their commission extended to all nations, as well for the administration of baptism and after teaching, as, for antecedent discipling, by all possible, lawful means : their commission does not propose qualifications such as to enable them to discriminate between tares and wheat, that they might receive under the sign and seal of the covenant the one, to the exclusion of the other : that would counteract the command of their master as exhibited in the parable of the tares and the wheat.

By their commission they were authorized to go and disciple all nations, and to baptize them in the name of the Father, and of the Son, and of the Holy Ghost, &c. and that because all power was given to him in heaven and in earth, that is, as I have already shewn, over a twofold kingdom, or body, or church, answerable to his twofold nature in one person. His having all power given to him in heaven and in earth, establishes and extends the Apostolic commission to all nations, for, saith he, "As thou hast sent me into the world, so have I sent them into the world." As he was delegated by the Father ; so, in his delegated power, they were commissioned to act ; and as all power in heaven and in earth was given to him, so they were, under that delegated power in heaven and in earth, commissioned to go and disciple all nations, baptizing them ; and thus they were authorized to baptize all whom they should disciple.

Does their commission enjoin on them a catechumenal test, analogous to the Baptist test, regeneration, justification by faith, and salvation ? (Tupper's Tract test.) If not, by what new commission do the

Baptists act, in their unscriptural proceedings? Let them not draw their authority from such a passage as, "He that believeth and is baptized shall be saved;" they have repeatedly been told that these qualifications do not belong to the infant mortal, whom, alone, they have in their power to dip; but are the qualifications of him who is quickened, and restored to spiritual life from bondage, and spiritual death; who believeth on Jesus Christ to the saving of the soul, and shall never die. They have been also told that the language, contained in that passage, is no part of the Apostolic commission; and that they put no distinction between the terms of the commission, "Go ye into all the world and preach the gospel to every creature," and the language of promise attached to what man cannot give, faith, and the baptism of the Holy Ghost: "he that believeth and is baptized shall be saved." The language of the commission is imperative, and authoritative, commanding them, and laying a necessity on them, to go and preach the gospel to every creature. "Necessity is laid on me," says the Apostle Paul, "to preach the Gospel, and woe is me if I preach not the gospel: whereas the promises, attached to the commission, are gracious declarations of the effect of their preaching, for the purpose of encouragement to them to go forth as lambs among wolves, among whom he sent them forth: therefore, we call on the Baptists to show a commission authorizing their pretensions to qualifications, as regeneration, justification by faith, and salvation, as catechumenal test. They are themselves very pressing in requiring examples of infant baptism: now we press them to shew their qualification test from the Apostolic commission, or from any other scriptural injunction to that effect. Will they still pertinaciously say that their catechumens are never discipled until they are regenerated, and justified and saved, when they pretend that they are, or ought to be, in that condition, before they dip them? Are these catechumenal qualifications in the power of man to bestow? or, are human beings constituted with faculties of perfect discrimination for that test? If not,

how can they suppose such a commission to be applicable to a short-sighted man? And if there is no command, in the Holy Bible, to exact so high a test of their catechumens, by whose authority do they exact it? It was in the power of the Apostles to discharge every duty required of them, for they were endowed with power from on high, by which they were qualified to perform every duty, according to the extent of their commission, and the necessity laid upon them; but, they were not qualified to give regeneration, justification, and salvation: the Lord reserved that power to himself, as his inalienable prerogative: why then do men overleap the bounds of prescribed duty, and arrogate to themselves the power, or the ability, to test and prove, that those whom they dip are in the condition required by their test? A test of qualifications, which the Apostles in the amplitude of their commission and authority were not required, or enjoined to exact, a test for which they have no intellect certainly to ascertain; a test which they cannot monopolize, or arrogate exclusively to their sect; a test which must be considered equivocal, at best, when ignorant, prejudiced, arrogant pretenders to the sacerdotal office, propose it to their ignorant, misled, proselyted people.

SECTION V.

THE BAPTISM OF THE HOLY GHOST AND MODE OF
ADMINISTRATION.

To facilitate seemingly insuperable difficulties, in the discussion of this portion or section of the highly important doctrine of Baptism, it is necessary to abstract the attention of the mind from human authority, and to depend, wholly, on explicit divine revelation as exhibited in the Holy Scriptures.

By this mode of treating the subject, enlightened reason is left free from prejudice; the obstructions of party dogmas are obviated; and the light of the glorious gospel of Jesus Christ is allowed to shine in its native effulgence and splendour.

The man who would pretend to give an accurate decision on so important a subject, by weighing the arguments of conflicting systems, or parties, would shew unpardonable arrogance and presumption; but he who is taught of God, is justifiable in publishing to his fellow creatures, the views which may have been communicated to him; and besides necessity is laid on the true servants of Christ, to preach the Gospel, and to contend for the faith once delivered to the saints; that every dogma which sectarian zeal would obtrude, to the subversion of sound faith and practice, may be condemned, and expelled from the Christian creed by the form of sound words.

Without close attention to the spirituality of the language of the Holy Bible, with regard to the doctrine of baptism, no satisfactory view can be obtained, and our researches would end in inconclusive unprofitable results.

My kingdom is not of this world.

of this world : and it must be allowed, that the Bible is the book of a kingdom which Christ declares not to be of this world ; and that it contains the laws, and institutions of that kingdom, is undeniable ; and that, therefore, those laws and institutions are not of this world; that is, that they are not of human institution and are not in their high spiritual character, to be applied and adapted to human transactions ; but are the spiritual laws, and spiritual institutions, of Christ's spiritual kingdom, intended for, and adapted to the spiritual concerns of that kingdom.

The ordinance of baptism, which was, in common with all other institutions of the kingdom, instituted and appointed by the King in person, is, therefore, unquestionably one of the institutions of the kingdom of Immanuel ; and his kingdom is not of this world ; the ordinance of Baptism, therefore, must be considered of a spiritual nature and character : the baptism with water outwardly administered, therefore, must be considered prospective and referential, adapted to the character of the dispensation to which it is attached, as a representation of the baptism of the Holy Ghost, which is the alone baptism of the spiritual kingdom of Jesus Christ.

Therefore, as the baptism of water outwardly administered is referential, or representative of the baptism of the Holy Ghost ; and as I have entered on that part of the subject which regards the mode of administration, I consider it the safest way, to examine, and arrange the scripture language, where the mode is, explicitly and authoritatively defined : and for this purpose I find the corroborating testimony of three Greek verbs, with their respective prepositions, sufficient satisfaction to my own mind ; and, I trust, shall be found to be so to the mind of every candid critic, whose prepossessions and prejudices have not blinded the eyes of his understanding.

These verbs are, *ekchuein*, to pour out, *chriein*, to anoint, and *baptizein*, to baptize, which being regular verbs and found to be in the active voice, it is plain that they require nominative, and objective or accusa-

tive cases ; and also when found accompanied, in the sentences where they occur, by prepositions, it is self-evident to the grammarian that the manner of the action is described and determined by the accompanying prepositions, or adjuncts. Thus "I will pour water upon him that is thirsty." Isa. xliv. 3. I, in this proposition, is the nominative to the verb to pour, the pouring is the action, water is the objective or thing poured, and, "him that is thirsty," the recipient or receiver of the water, poured out ; and is distinguished in regimen by the preposition, upon : taking this grammatical view of the construction of the sentence, it cannot but appear perfectly simple and plain to any one, who has ordinary knowledge of the use of words, and construction of sentences, that the action, by the application of water, is performed upon him that is thirsty, and that he is in a passive condition during the whole action of pouring the water upon him.

The next verb is, *chrīein*, to anoint, and is of frequent use in the language of inspiration. "Thou lovest righteousness, and hatest wickedness : therefore, God, thy God, hath anointed thee with the oil of gladness above thy fellows." Psalm xlv. This sentence is differently constructed from the former sentence, and yet the same result is obviously arrived at by the application of the same rules : the word, God, is the nominative, in this sentence : hath anointed signifies the action performed : thee is the objective or recipient, and the oil administered is in regimen, governed by the preposition, with : and, therefore, thee in this sentence becomes the passive object, upon whom, in that passive condition, the action of anointing is performed, or in other words, to whom the oil is applied.

Baptizein, to baptize, is the word on which the argument, with regard to the ordinance, chiefly depends, and, therefore, requires most particular attention. "He shall baptize you with the Holy Ghost and with fire." Matthew iii. 11. He, is the nomi-

native in this sentence ; shall baptize, expresses the action to be performed : you the objective or recipient, the words Holy Ghost and fire, governed in regimen, by the preposition, with, or by ; and, therefore, you the persons to be baptized, are the passive objects to whom the Holy Ghost and fire were to be applied or administered, according to the promise of God by Joel, " It shall come to pass afterwards I will pour out my spirit upon all flesh." And, therefore, all that is proposed, or done, in these three differently expressed, and differently constructed sentences, is proposed to, or performed upon, man the passive recipient or receiver of what is thus bestowed!

In the first case, the water, is proposed to be applied or administered to the subject : in the second case, the oil : and in the third, the Holy Spirit and the fire : and, in the three cases, the same result is evident, although the sentences are differently constructed : and it is perfectly plain that, whatever turn may be given, in similar cases, to the sentences, man must be considered the recipient or receiver of what is bestowed ; and that, consequently, he must be considered passive as regards the whole transaction : and that, therefore, whatever is bestowed, in the three cases, as above, is bestowed upon man the receiver or subject to which the application is made : and it is absolutely impossible, by all the rules of grammar put together, to transfer the water, the oil, or the Holy Spirit and the fire, which are governed in regimen by prepositions, in the place of man, into the objective case, so as to perform the action upon them : and it is equally impossible to transfer man, from the objective case, to be governed in regimen by any preposition whatever, so as to make him the subject to be applied or administered by common sense (and the plain language of the Holy Bible, without the use of the rules of grammar, might have prevented Tupper from placing the Spirit, whom the Lord is pleased to pour out for baptizing his children, in the objective position, in which he has, vainly and absurdly attempted to place, and to exhibit him, when he fool-

ishly attempts to propose, for the adoption of the Church, a dipping in the Spirit.

Not only can we arrive at a safe and satisfactory conclusion, by the use of the rules of grammar, and from analogy; but also, from the plain and explicit examples to that effect, which are laid down for our guidance in the scriptures of truth: the water, surely, according to promise, has been poured upon the thirsty: the oil has been poured on the Head, and "ran down upon the beard, even Aaron's beard; that went down to the skirts of his garment, as the dew of Hermon, that descended upon the mountains of Zion; for there the Lord commanded the blessing, even life for evermore:" Psalm cxxxiii. and the Spirit, according to promise, has, ever since the ever memorable day of Pentecost, been poured out, and administered to the children of God, in all ages, and countries, until the last of the heavenly family is baptized, and is placed, in like condition and circumstances, with the rest of the family, and no stretch of ingenuity can ever change the mode of action from the established rules of the Holy Scriptures in the administration of the baptism of the Holy Ghost: it has been, is, and shall be undeviatingly continued in administration, as originally manifested, by the pouring out of the spirit upon all flesh: and man has been, is and shall be the passive recipient of what is thus bestowed. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights with whom is no variableness neither shadow of turning." James i. 17.

The after or subsequent condition of man cannot describe the action by which he has been brought into that condition; and it is not, therefore, just or fair to deal with the Holy Scriptures as Tupper has done, when he proposes, the after condition of man, for illustration of the passages which he has quoted. Those two passages, Matthew iii. 11, and Mark i. 8. are perfectly silent, with regard to man's condition, after baptism, but merely promise the gift to be afterwards applied according to the power of the words:

used ; and, therefore, if Tupper wished to give a specimen of his critical, etymologizing talents, he ought to have confined himself to the contents of the two passages, which he endeavoured to explain by an inconsistent, inapplicable auxiliary ; and to refer his readers to parallel passages, in which the act of administration was actually, and explicitly expressed : and not to attempt to turn away their attention, from the main, important object, to the after or consequent condition of the baptized : the bestowal of a precious gift is what is contained in the promises of the two passages which he, unfortunately for his cause, has quoted ; and no mention whatever is made, in them, of any subsequent or after condition, although he endeavours to recommend that to our attention, as one of his proofs in support of his newly invented system of dipping in the Holy Spirit : Because John says, " I was in the Spirit on the Lord's day," Tupper, finding the Greek preposition, *en*, translated into his favourite, *in*, takes an unpardonable leap from the contents of the two passages, which he quoted, and which signify action, and not condition, without attempting to prove the mode of action by the passages, which shew the fulfilment, as also the mode of administration of what was promised in those he quoted.

The argument between Pedobaptists and Baptists, does not imply the condition of man after being baptized ; but is, and ought to be, confined within the limits of the disputed points ; and, therefore, Tupper ought to draw his arguments from such passages as bear immediately on the main object, or mode of administration, and to confine himself to the passages which he quoted ; to define their contents candidly and impartially ; and to prove, if he could, by the aid of parallel, appropriate passages, how man could be " dipped in the Holy Spirit," so as to establish his new system, upon proper scriptural grounds, rather than to try to prove the mode of action by words which merely signify condition and no action.

To assume a conclusion, without data, or premises, is not fair dealing : and to give premises, and con-

clusion, without demonstrating the proposition, from established axioms, is also unfair, unjustifiable dealing ; and has a tendency to mislead and paralyze, rather than to edify, and confirm : at all events, it is to be considered an unsafe, and an improper way of handling the word of God.

But, in order to prove the views adopted by the Baptists to be erroneous ; as well as, to establish, incontrovertibly, the mode of administration to be pouring upon, I lead my readers to a higher source and authority, than Tupper and his compeers, and present to their view the promise of Jesus Christ : " For John truly baptized with water ; but ye shall be baptized with the Holy Ghost not many days hence." Acts, i. 5. The conduct of his Apostles, and of those who remained with them, at Jerusalem, in obedience to the command of their master, for the fulfilment of his promise that they would be baptized with the Holy Ghost not many days hence, was answered with corresponding results : for on the day of Pentecost, ten days after his ascension, his promise was fulfilled : they were baptized with the Holy Ghost, by the pouring out of the Holy Spirit upon them ; and not by the dipping of them in the Holy Spirit : " And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat on each of them, and they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Acts, ii. 2. 3. 4. That is the Scripture view of the baptism of the Holy Ghost, which was promised, in the prophecy of Joel ; by Jesus Christ, as implied in the mode of expression to be seen Acts i. 5. *Baptisthesesthe en pneumati hagio*, ye shall be baptized with the Holy Ghost ; as acknowledged by Peter, on the day of Pentecost, after they had received the gift of promise : what Joel expressed by *ekchuein epi*, to pour out upon, Jesus Christ expresses by, *baptizein en*, to baptize with ; and Peter acknowledges that what God promised, as in the prophecy of Joel,

was that which they received on that very day. Peter refers the mocking Jews to the Scriptures of the Old Testament, rather than to the then unwritten promise of Jesus Christ, whom they rejected and hanged on a tree, because his authority was by them despised ; and his promises, therefore, now fulfilled, would be treated with supercilious scorn and contempt : but that the promise of Joel, by the expression, *ekchuein epi*, to pour out upon ; and the promise of Jesus Christ by the phrase, *baptizein en*, are the self same promise ; and, that also, what was bestowed on the day of Pentecost, was contained in both promises, although expressed by different terms, it is perfectly evident, and cannot be gainsayed ; for Jesus Christ promised, by the words in dispute, *baptizein en*, that they should be baptized with the Holy Ghost not many days hence, as Joel formerly promised the same baptism by, *ekchuein epi*, to pour out upon ; and, on the day of fulfilment, Peter bears testimony to the mode. If these views are contradicted by the Baptists, let them dispose of these three passages of the Holy Bible, in any other possible way, if they can, than as agreeing, in one, as a threefold testimony, of high and heavenly authority, in favour of baptism, by the pouring out of the Spirit of God upon all flesh. And if the testimony of these three faithful witnesses, Joel, Jesus Christ, and the Apostle Peter, in favour of baptism, by pouring, be not admitted, and acted upon, the relevancy of their testimony, in all other cases, may be disputed ; and thus the authority and testimony of God, by Moses, and the Prophets, and by John the Baptist, and even by Jesus Christ and his Apostles, would be rejected and despised ; and the traditions of men would be substituted, in their room, to the imminent peril and danger of the doctrines and ordinances of Christianity.

And in addition to the full and substantial testimony, which is clearly deducible from the combined power and force of these three passages, when viewed through an unprejudicing telescope ; the account which the sacred historian gives of the posture of them, who were baptized on the day of Pentecost, sitting in the house,

together with the different steps of the mode of the divine procedure, in all the glorious transactions of that ever memorable day, may be applied to for corroborative testimony : when, therefore, the language of inspiration is carefully attended to, we obtain, a perfectly satisfactory evidence and testimony, independent of the traditions of men couched in the garb of party dogmas ; as well as of the lucubrations of the conflicting volumes of antiquity, for establishing us in sound orthodox faith and practice : let, therefore, the Holy Spirit be the guide, and the Bible the rule.

What came down from Heaven, and filled all the house where they were sitting, and sat on each of them, and with which they were all filled, was what was promised by Joel, by John the Baptist, and repeatedly by Jesus Christ, during the time of his public ministry, before his sufferings and death, after his resurrection, and immediately before his ascension ; and also acknowledged by the Apostle Peter in the reception according to the conjoint testimony of all these faithful witnesses ; and lamentable must the condition of them be, who deny that the baptism of the Holy Ghost was, is, and shall be administered, by the pouring out of the Spirit upon all flesh ; and deny that we can draw any conclusion from the language of inspiration regarding the pouring out of the Spirit, in what manner persons were literally baptized. In addition to what has already been advanced on this sublime and solemn subject, I shall quote a few appropriate passages of scripture, in order to present the language of inspiration, more copiously, to the immediate view and notice of the serious, pious, reader ; so that by the concurring testimony of a multiplicity of scriptural passages, the mind may be supplied, sufficiently, and satisfactorily, with sound scriptural truth for establishing it in sound faith and practice. " Nevertheless, I tell you the truth ; it is expedient for you that I go away : for if I go not away the Comforter shall not come unto you ; but if I depart, I will send him unto you." Now in this passage we observe a sending, and a coming clearly expressed ; and besides, the persons to whom he was to

be sent, and to whom he was to come, are plainly alluded to : " Howbeit when he the Spirit of truth, is come, he will guide you into all truth." This passage, also, accords with the account which is given of the glorious transactions of the day of Pentecost ; and, therefore, there is a sending, or a pouring out ; a coming and an administration, every where observable, and, therefore, a personality : and how can any one lose sight of what is so conspicuously observable, in these, and a multiplicity of scriptures, which refer to the same subject ; so as to contrive, by manifest perversions of the language of inspiration, a scheme or plan for dipping in the Spirit, from any one of the passages which refer to the Holy Ghost in baptism, or from their conjoint testimony ?

Every attempt to pawn on the public the idea of the absence of personality in the language of the Holy Scriptures, with regard to the Holy Ghost, in the ordinance of baptism, must be considered truly lamentable in men who profess the religion of Jesus Christ, and who style themselves pastors of churches in the nineteenth century : the fact is, they cannot reconcile their own dipping system, with the language of inspiration, " I will pour out my Spirit upon all flesh ;" and, therefore, try by shuffling, and fractioning, to deny what, from the express declarations of Scriptures, is perfectly evident. For instance, " It is to be observed, also, that, though the Spirit is spoken of as being poured out, it does not thence follow, that the pouring itself was the baptism of the Holy Ghost. Tupper : tract page 154. Thus fractioning the very promise of God contained, in full, in the passage I have quoted from Joel, by omitting, and keeping out of the view of his careless readers, the preposition, *epi*, upon, of Joel ; because that, *epi*, upon, would fix him to the application of what was to be, poured out, to " all flesh," and would put him to a stand, with regard to what he had in view, to prove, dipping in the Spirit, from the passage to which he was hastening with unjustifiable precipitation ; but his solicitude and anxiety caused him to miss his aim ; for, in place of action, he produ-

ces condition, in proof of his dipping system : "I was in the Spirit" Rev : 1. 10 : but, in that after condition of John, he could never see the mode of administration, any more than he could see it, in the condition of the baptized, on the day of Pentecost, immediately after the prophecy by Joel, "I will pour out my Spirit upon all flesh," was fulfilled : "and they were all filled with the Holy Ghost." Acts ii.—The two passages ought to have been considered, upon so highly important a subject, that the fulfilment of the promise, by Joel, might be presented joyfully to the view of his readers, in the one, and the after condition, in both ; that justice might be done to the Holy Scriptures, in the very order in which it has pleased God to arrange them ; and that, *epi*, upon, might be allowed the purpose for which God placed it in the passage ; and that, *en*, in, might be used, in that position, to express condition and not action. It is cruel treatment of the Bible, to employ portions thereof, purposely, for the contradicting of other, equally important portions ; and to constrain it to speak language which is manifestly subversive of its own immutable truths. That this is the case, with regard to Tupper's third chapter of his tract on dipping, is undeniable : but the fact is, the Baptists can never reconcile, their dipping system, with the pouring out of the Spirit upon all flesh, by all their futile evasive efforts ; but the more they attempt it, the deeper into error they must inevitably sink ; and the clearer must their unavailing endeavours prove the indelible stain of perverse practices on their order.

Their efforts to establish their system must prove unavailing, when the Holy Scriptures are, properly, candidly, and impartially treated, and applied to the subject in question. The Spirit is poured out, is sent, and comes, and sits, or rests, or abides upon the baptized ; and thus, they are in the Spirit, and are filled with the Holy Ghost, in the truth, and unequivocal reality of the word of God.

Does not the Father promise to send his Son into the world ? And in the place of the second person in

the glorious Trinity, does he send anything in fulfilment of his promise, but the actual son of God, the Logos, who was in the beginning, who was with God, and who was God? Does not the Son speak of his own eternal being and existence, in the eighth chapter of Proverbs? "The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water; before the mountains were settled; before the hills was I brought forth," &c. And was he not really and truly, identically and personally in the flesh? "The word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." John, i. 14. God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them;" 2 Cor. v. 19. He was not, figuratively or metaphorically, in Christ, else the reconciliation of the world would necessarily be a figurative reconciliation.

And is not the address of Jesus Christ in the Garden of Gethsemane to one, even the Father? "O my Father, if it be possible, let this cup pass from me: nevertheless not as I will but as thou wilt." Matthew xxvi. 29. And are not his doleful lamentations on the cross, which were wrung from his submissive soul, on account of the obscurity which concealed his God's countenance, for a moment, from him, addressed to two persons, as inferable from the repetition of the same name, "My God, my God," expressive of his own personality in the Trinity? Whereas, the four Zoon, living beings, "which rest not day and night," in their sublime strains of eulogy, "saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come." Rev. iv. 8. repeat the word of adoration, three times, thus, using language clearly expressive of the Trinity.

Infidels and deists may, daringly, and presumptuously deny the personality of the Son of God as one

in the Trinity ; may deny his descent from the bosom of the Father ; his humiliation in the flesh ; his glorious manifestation of divine power, in the miracles which he wrought, in testimony of his divine nature, mission and authority ; his tasting of death for every man ; his resurrection and miraculous appearances to his disciples ; his visible ascension ; and his fulfilment of his promise to his disciples, that they should be baptized with the Holy Ghost, not many days hence, as exemplified on the day of Pentecost. And Baptists may commit, a more daring, and more horrible act of presumption, in attempting to deny the personality of the Holy Spirit, in the ordinance of baptism ; and, like Tupper, term the language of inspiration, which is expressive of his real presence, and personality in baptism, highly figurative language : Nevertheless the foundation of God standeth sure, and the real presence, and personality of the Holy Ghost, shall be continued in the Church of Christ on earth, as long as his gracious influence is required : and figures and oceans of grace, or any other unscripturallanguage, for dipping, can never be allowed, upon the bare authority of carnally minded men, to the manifest contradiction of the word of inspiration, and the clear undoubted experience of every child of God.

As well then may the Baptists become infidels, and deists, as to deny the personality, and real presence, of the Holy Ghost, in baptism ; because actions are ascribed to, and performed by him, in the Church, in his own department in the work of salvation ; and, therefore, his descent, and gracious operations, are equally certain, with the descent, active, and passive, obedience of the Son of God. " Nevertheless I tell you the truth ; it is expedient for you that I go away : for if I go not away, the Comforter will not come unto you ; but if I depart I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment." John xvi. 7. 8. " Howbeit, when he, the Spirit of truth, is come ; he will guide you into all truth : for he shall

not speak of himself ; but whatsoever he shall hear, that shall he speak ; and he will shew you things to come. He shall glorify me : for he shall receive of mine, and shew it unto you." John xvi. 13. 14. And for farther testimony of his personality, and real presence, in the Church, I shall quote a most explicit and highly satisfactory passage, where the Holy Ghost spoke, was understood, and was obeyed as God. " As they ministered to the Lord, and fasted, the Holy Ghost said, separate me Barnabas and Saul, for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away." Acts xiii 2. 3. The Baptists, because they cannot avoid some shew of acknowledgment of the gracious influences of the Spirit, enter on the subject, as if they professed, and believed, the full amount of testimony of the Holy Scriptures, with regard to the bestowing, and reception of the Holy Spirit, according to the manifest declarations of the language of inspiration. " And it shall come to pass afterward, that I will pour out my Spirit upon all flesh," " He sat on each of them." " He saw the Spirit of God descending like a dove and lighting upon him ;" but when they come to speak of the mode of administration, because of the dipping system, they must shrink from the explicit language of the Bible, and try to conceal the truth under the garb of sophistry, and unavailing perversions of the plain passages of scripture, which they pretend to interpret, and expound ; and daringly, and presumptuously propose a figurative, or metaphorical, dipping in the Spirit, or in the ocean of his grace. Tupper's tract, page 152—3. 4.

The argument is not about the influence, and gracious operations of the Spirit ; but about the mode of administration and reception, personality, and real presence, in the baptism of the Holy Ghost ; as the mode, in the external emblematic baptism with water, depends wholly upon the mode of the administration, of the internal real, " One baptism," the baptism of the Holy Ghost, ever since Christ Jesus was glorified,

and the Holy Ghost was given after his glorification. And if the language of the Holy Bible, which refers to the baptism of the Holy Ghost, be termed figurative, or metaphorical, the actual pouring out of the Spirit of God upon all flesh, according to promise, is actually denied ; the personality and real presence, in baptism, are also denied ; and God's promise rendered nugatory, and null, and void ; the Holy Spirit basely insulted ; and God himself, by such denial, is held out as a liar and a deceiver.

When water, one of the emblems of the Spirit, is promised, as in Isaiah, " I will pour water upon him that is thirsty," the figure of speech is meant to convey our ideas to the reality thus emblematized ; but when the Spirit himself is, in express terms, promised, the rendering what is identically real, and personal, figurative or emblematic, is surely culpable, and unjustifiable, and subversive of the truth ; and cannot fail of its own success to deceive. " He that believeth on the Son of God hath the witness in himself : he that believeth not God hath made him a liar ; because he believeth not the record that God gave of his Son. And this is the record that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life, and he that hath not the Son of God hath not life." 1 John v. 10. 11. 12. " If ye, then, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Ghost to them that ask him." Luke ii. 13. The reality, identity, and personality, in these two cases, must undoubtedly be admitted, else the indwelling cannot be admitted ; and, thus, a multiplicity of scripture truths must be denied to suit a system of human contrivance and adoption : and, therefore, those who term the baptism of the Holy Ghost, metaphorical, highly figurative language, dipping in the ocean of his grace, must, in grand consistency, deny the reality of the operations which are ascribed to him ; as well as the consequent, or after condition, of all who are in scripture language termed baptized. To give an example in consistency with the figurative baptism of the

Tupperian creed, John would be understood to say, I was in the ocean of his grace on the Lord's day ; but although his condition was truly a most gracious condition, in consequence of his being in the Spirit ; yet we must not lose sight of the scriptural expression, *en pneumati*, in the Spirit, because thereby we are transported from mere feelings, affections, and joyful condition of soul, to the identical personality of the Spirit himself, which an ocean of grace, figure or metaphor, could never have the power to effect ; and, besides, John is here appealing to the God of truth, in testimony of the glorious truths, which he was commissioned, and thus qualified to receive and deliver ; and thus bearing his own testimony to the authenticity, and inspiration of the book of Revelation, for strengthening and confirming our belief in the glorious views which are contained therein ; and for resting and establishing our hopes on the veracity of God's holy and righteous character, for the fulfilment of all revealed truths, and shews no intention to advance any views to lead our minds to the ordinance of baptism, by expressing his own condition. "I was in the Spirit on the Lord's day," when he heard behind him a great voice as of a trumpet, saying "I am Alpha and Omega, the First and the Last : and what thou seest write in a book, and send it to the seven Churches which are in Asia."

John had long experience of the blessed effects of the baptism of the Holy Ghost, which he, in common with all the church, had received by the pouring out of the Spirit upon them ; and at the time, when he expressed his condition, "in the Spirit," his whole soul was elevated and enveloped in mysterious prophetic vision of glorious things to come ; and could not be considered to revert to the mode of baptism, either externally or internally, as other scriptures were already delivered for that purpose.

It would be safer, and much more honourable for the Baptists, to disown and abandon the unjustifiable, and flagrant perversions of the word of God, which appear in their books ; and much more extensively, in their unauthorized practices ; and ingenuously and candidly,

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to acknowledge, and admit the full amount weight of the combined testimony of the verbs, *ekchuo*, to pour out, *chrio*, to anoint, and *baptizo*, to baptize, which conjointly comprehend, and express, all that we require for our guidance in the administration of the holy ordinance of baptism ; than to harrass and perplex themselves, and their followers, with borrowed, unmeaning terms and phrases, such as, "dip in the ocean of his grace," "dip in the Holy Spirit," Tup's. Tract ; terms and phrases which cannot possibly be applied by them, nor received, and countenanced by us, as having the most distant claims to scripturality ; or the most distant tendency to inform the mind, and to establish it in sound orthodox faith and practice.

The verb, *ekchuein*, to pour out, used by Isaiah emblematically, "I will pour water upon him that is thirsty," and by Joel literally, "I will pour out my Spirit upon all flesh," has its preposition, *ek*, in composition, and is used by Peter on the day of Pentecost, to prove that what they themselves had received on that glorious, auspicious day, was that which God, by Joel, had promised by the verb, *ekchuein*, with its accompanying preposition *epi*, upon : and God promised by John the Baptist, Math. 3. 11. Mark 1. 8. the self same operation by the verb *baptizein*, and its accompanying preposition *en* ; and it is remarkable and worthy of the most solemn attention and consideration, that Jesus Christ, after his resurrection and immediately before his ascension, both in the word of institution in the Apostolic Commission, and in his promise of the baptism of the Holy Ghost, not many days hence, Acts, 1. 5. makes the verb, *baptizein*, with its preposition, *en*, speak the same language and convey the same ideas, as he conveys, in Joel by, *ekchuein epi* ; and besides, it is also remarkable that both forms of expression are applied, both where water, and the Spirit are signified, in the language by which the ordinance is to be understood, with regard to the mode of administration.

These two verbs, therefore, *ekchuein* and *baptizein*, with their prepositions, *epi* and *en*, must undeniably

be considered synonymous with regard to the action of pouring upon ; and *chriein*, and *baptizein*, with their common preposition, *en*, must also indubitably be considered synonymous, with regard to application or administration ; so that the phrase, *baptizein en*, comprehends in it, both pouring and administration. The verb, *ekchuein*, although it contains, in composition, the preposition, *ek*, out of, or out, yet it requires the preposition, *epi*, upon, as a concomitant, when the view is to be carried forward to the application of what is poured out. The verb *chriein*, also requires the preposition, *ek*, by inference, because no anointing can be performed, without the pouring out of that by which it is performed : even the English word anointing has its necessary preposition, *ad*, in composition, signifying the application of the ointment, or oil, in the transactions, therefore, by proper attention to the etymology of the language of inspiration, by which God is pleased to reveal his will to man, and by which he enjoins duties on his Messengers, and Servants, to whom "it is given to know the mysteries of the kingdom of Heaven," that they, "as Stewards of the mysteries of God," may be qualified for the discharge of all incumbent duties, we can arrive at a safe and satisfactory conclusion, with regard to the mode of administration of the ordinance of baptism : and put to silence the mouths of gainsayers, by sound biblical criticism, without our having recourse to the conflicting musty volumes of antiquity, and traditions of ungodly men.

The commandments of God were made of none effect, by the traditions of men, when Jesus Christ reproved the Pharisees for so doing, in these words, "Thus have ye made the commandments of God of none effect by your tradition. Ye hypocrites, well did Isaiah prophesy of you, saying : This people draweth nigh unto me with their mouths, and honoureth me with their lips ; but their heart is far from me : but in vain do they worship me, teaching for doctrines the commandments of men." Matt. 5. The Baptists may put the question, what connection have all these

things with the external water baptism? In reply we assert that the baptism of water is not a solitary, unconnected action in the Holy Bible; but must be considered in its referential nature and character; that by establishing the baptism of the Holy Ghost, as regards the mode of administration, we may also, by referential connection, establish the mode as regards the external emblematic baptism with water.

Peter, as I have repeatedly shewn, applies Joel's pouring out, and his, *epi*, upon, to what they themselves received on the day of Pentecost, and to what Jesus Christ promised by the words "*Baptisthēs esthe en pneumati hagio*," ye shall be baptized with the Holy Ghost. Acts 1. 5; and therefore, these two verbs with their respective prepositions, are evidently synonymous terms, and do afford us all the information which we can rationally, and justifiably require, with respect to what manner persons were literally baptized; to the undeniable refutation of Tupper's bold, unwarrantable defiance, Tract page 153. And besides, if any objection be advanced, to the use I have made of the verb, *chriein*, to anoint, in reference to the ordinance of baptism, I would seriously ask, why do the Baptists make use of the distinguishing appellation, Christians, unless they derive that name from the verb *chriein*, to anoint, or to Christianize? Do they consider the name, Christian, a nickname, and the name dippers the true name? Or do they merely borrow the name Christian from us, who profess to be anointed or Christianized by the pouring out upon us of that, on account of which we assert our claim and title to the honourable appellation, by which we are distinguished, from the action of baptizing, or Christianizing? If we are respectively to consider the appellations by which we are distinguished, as derived from the action of baptism, we have an indisputable claim and title to the honourable appellation, Christians, as derivable from *chriein*, to anoint, or Christianize; they have neither direct nor indirect claim or title to that appellative at all; but must undoubtedly, be restricted to a name de-

rivable from the action of administration of the ordinance, as practised and authorized among themselves ; and not from the action established, authorized and practised in the Christianized church of Christ : they contend for the system of dipping ; let them, therefore, act consistently, if they can, and content themselves with the name, dipped, as derivable from the action contended for by them ; for Jesus derived not his inaugural name, Christ, from dipping ; but from pouring.

Would it not be desirable that people could, scripturally prove their title and claim to the appellation by which they are distinguished in society ? and that they could prove, that the name by which they are to be recognized, in Christian communities, could be traced to the same source, from which Jesus himself derived his inaugural name, Christ, by which he is known, and pre-eminently distinguished as the King of Zion, King of Saints ? Now Jesus derives the name Christ, from the action of anointing, or pouring : and he could have no claim or title to that high and distinguishing name, but in virtue of the anointing, derivable from the verb, *chriein*, to anoint. " I have found David my servant, with my holy oil have I anointed him." His Father thus declares, and acknowledges the action by which he installed him into office ; and Jesus Christ himself acknowledges the reception of his Father's gift, by the action of anointing ; " The Spirit of the Lord God is upon me ; because the Lord hath anointed me to preach good tidings unto the meek : he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound ; to proclaim the acceptable year of the Lord, and the day of vengeance of our God ; to comfort all that mourn ;" Isa. 61. Now the word, Christ, is derived from the verb, *chriein*, to anoint, and every one who assumes, or arrogates to himself the name Christian, would require to be able to give to every one that asketh a reason of the hope that is in him, and to be prepared to prove his claim to the name which he bears : but

that can never be satisfactorily done, unless he can prove that he derives it from, *chriein*, from which Christ the head derives it : and the man who attempts to derive his church appellation from *christos*, would require to be prepared to prove his title to it, from its relative connection with, *chriein*, from which Christ himself derives that name, by which he is highly and pre-eminently distinguished above his fellows.

The Baptists lay great weight of argument upon their act of descent into the water, after the example, they say, of Jesus when he received John's baptism ; but by an unaccountable apathy rest satisfied with the baptism of John, although the scriptures, with positive asseverations every where, testify to the baptism of the Holy Ghost, in the Christian Church, after that Jesus was glorified : now we maintain that the Christian baptism in the church, since the day of Pentecost when the Spirit was poured out upon the disciples of Jesus Christ, was administered by pouring, as emblematic, or representative of the baptism of the Holy Ghost by pouring, and we challenge the Baptists to produce one example from the sacred records, of a descent into any water, fresh, or salt, by any of the Apostles of the Lamb ; or of any authority given by Jesus Christ to any of his servants to that effect : the Ethiopian Eunuch's baptism is a solitary case, and not given by command ; but by permission at his own request : but the farther consideration of that case, I will reserve for a fitter place. I will ask, how can the Baptists, who insist so much on a descent into the water, lay claim to the honourable name, they inconsistently arrogate to themselves, when the name Christian is derived from a word which implies pouring, and not dipping ? For anointing, or Christianizing, was never performed by dipping ; but always by pouring, as emblematic of the baptism of the Holy Ghost.

When men are carried away by the power of habit, and prejudice, it may serve their purpose to give fractional parts of the truths of the Bible, and by

an unjustifiable reservation of mind, to withhold what may not serve the end they have in view ; and thus lead after them the simple, unenlightened people to whom, in their unjustifiable obtrusive practices, they may have access ; but they never can make the least impression on them who are taught of God, and are established in the present truth. Fractioning, and withholding in part, the word of God, must be the practice of the Baptists, before they can possibly present their system under any shew of plausible consistency, whether from a want of knowledge of the spiritual meaning of the holy scriptures, from the prejudice of system, from an unjustifiable reservation of mind ; or from the combined influence and effect of them all, I leave to others to decide ; but it is perfectly certain, that by holding to their present system of restrictive dipping, in reference to the ordinance of baptism, they never can give anything like a full, explicit, and impartial view of the holy scriptures, in all the parts thereof, where an undenial reference to the ordinance of baptism is manifestly observable.

Let their shufflings of the question, with regard to the baptism of the Holy Ghost, many instances of which, in gross absurd prevarication, are observable in Tupper's Tract, and no doubt countenanced by the fraternity, be carefully and candidly considered, and be contrasted with the clear proofs derivable from the combined weight of evidence drawn from the faithful witnesses to whom I have referred my readers, Jesus Christ, and the Apostle Peter, in consequence of whose testimony in favour of restrictive pouring, I make my debut on the arena of polemical divinity, and there must appear a lamentable and daring attempt to deny the reality of the baptism of the Holy Ghost, by pouring upon, to the subversion of sound faith and practice, for the manifest purpose of establishing the dipping in water as the "One baptism" of the gospel dispensation : for if a two-fold baptism be at all admitted, the mode must be allowed to be the same externally and internally, for observing the analogy and consistency of the doctrines of the Holy

Bible. It would suit the purpose of the Baptists to confine the view within the narrow limits of their own conception, for obtruding the dipping upon the baptized Christianized churches: but that the baptism with water is not the "One baptism;" mentioned Eph. 4. 5, must appear evident from the combined testimony of the context in the beautifully sublime and highly spiritual character of the church at Ephesus, in its condition and status, at the time when the epistle was addressed to them. "There is one body and one Spirit even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, through all, and in you all." Eph. iv. 4. 5. 6. That passage expresses the high and exalted condition of the church at Ephesus; as given by the hand of a faithful Apostle, and it is not with the present lamentable state of the disrupted church; nor is it with the present variegated conceptions of men; nor with their contrariety of practice, we have to do, with regard to the holy ordinance of baptism; but with the condition, conception, and practice of the primitive churches, as developed in the Holy Bible: nor is it with the conflicting, jarring elements of the scholastic polemical divinity of the contending parties in the church, during the dark ages, we have to do; but with what the Bible, without notation or comment, furnishes; with the views and doctrines contained in the simplicity of scripture truths:

The passage which I have quoted supplies all that we require, in corroboration of what I contend for, that is, that the baptism of the Holy Ghost is the "One baptism," and that the external baptism with water is merely emblematic or representative, and as the mode is perfectly certain with regard to the administration of the one baptism, the baptism of the Holy Ghost, the mode in the other is safely and scripturally established.

The "one body" is to be considered in its spiritual condition, as being "called in one hope of their calling." The "One Lord" must be considered in reference to that one body, the Spiritual Head; for he is head over all to the church, which is his body the

fullness of him who filleth all in all." "One faith," must also be considered in spiritual relation and reference to that one body : that "faith which is the substance of things hoped for, and the evidence of things not seen," which must be understood to comprehend more than simple rational belief, and bare assent to gospel truths ; and therefore, the "One baptism," must in consistency and accordance with the rest of the passage, be considered, the baptism of the Holy Ghost, which is always administered, according to the promise of God, by the pouring out of the Spirit upon all flesh.

If these views should be denied by the Baptists, who must maintain, for the sake of their dipping system, that the "one baptism" mentioned in that passage, is the baptism of water by dipping, let them consider the whole scope of the context, and reflect seriously on the grand and exalted condition in which, the "one body" is conspicuously displayed in the spiritual views connected with its status, and confess, if their prepossessions and prejudices will allow them, that the baptism to that body cannot be the external baptism of water, either by dipping or by pouring, but the baptism of the Holy Ghost, in the internal administration thereof, as is suitable to that body. "One God and Father of all;" this declaration leads us to the nature and condition of the one body, as a body begotten of God, and born of the Holy Spirit: and "one Spirit even as ye are called in one hope of your calling," shews its spiritual condition ; as called from darkness to light : from the power of Satan to God : from bondage and slavery to the glorious liberty of the sons of God ; and from death to life, and to the enjoyment of that spiritual life with the immunities and privileges thereof, to the praise of the glory of God ; and, therefore, it is a body whose God is their Father ; not merely by original creation ; but also by spiritual creation : a new birth : "created anew after God in righteousness and true holiness." "Created anew in Christ Jesus unto good works, which God hath before ordained, that we should walk in them." Eph. ii. 10. And the same view is ad-

vanced also by Jesus Christ, where he says, "that which is born of the flesh is flesh ; and that which is born of the Spirit is spirit." John 3. 6. "Who is above all," answering to, "One Lord," ruling and reigning supreme over all blessed for ever. "Through all and in you all," in conclusion of that sublime description of the condition of the Church at Ephesus, God is manifestly declared to be the indwelling God, thus, raising our view to the highest pitch of the Church's condition, in its militant condition on earth. And, besides, Jesus Christ himself exhibits the same view of his people, in their exalted, spiritual condition, in his intercessory prayer to the Father : "I in them and thou in me, that they may be made perfect in one ; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." John xvii. 23. Let these and parallel synonymous passages be understood, and the palpable absurdity of Baptist adaptation of that phrase, "one baptism," to dipping in water, to the exclusion of the baptism of the Holy Ghost, "by pouring out upon," must evidently and incontrovertibly appear.

To what purpose then are the wrestings, and perversions of Scripture language which plainly shew that the baptism of the Holy Ghost was, in its original administration, by pouring upon, as I have already proven ? And it must baffle the utmost ingenuity of all the Baptists in the creation, to satisfy the reason and judgment of men possessed of rational intellectual faculties, how dipping in the Spirit, could be performed : and indeed it is a species of blasphemy to propose it, or to exhibit such language to the view of rational beings, even for supposed credit to an untenable system. Man could not suppose it in that proposed manner, and God never promised it after that mode ; but by the pouring out of his spirit upon all flesh : no example of the kind can possibly be adduced ; for no instance of the kind was ever known or heard of ; and no passage of the Holy Bible will give countenance to it ; but the Bible is wholly against it : common sense is against it : reason and judgment are against it : the enlightened under-

standing is against it: the united testimony of the Church of Christ is against it: the experience of the Apostles and the primitive churches are against it: the experience of all the regenerated, justified by grace, and saved, is against it: and God himself, by the language of inspiration, is against it: "And it shall come to pass afterward I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my spirit." Joel, ii. 28. 29.

"I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie. I Jesus have sent mine Angel to testify to you these things in the churches. I am the root and the offspring of David, and the bright and morning star. And the Spirit and the bride say come. And let him that heareth say come. And let him that is athirst come. And whosoever will, let him take the water of life freely. For I testify to every man that heareth the words of the prophecy of this Book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things that are written in this book. He which testifieth these things, saith, surely I come quickly; Amen, even so, come, Lord Jesus. The grace of our Lord Jesus Christ be with you all. Amen." Rev. xxii.

SECTION VI.

BAPTISM OF WATER—MODE OF ADMINISTRATION.

To prove the Baptism of the Gospel dispensation, by pouring, from, *baptizein en*, to baptize with or by, an expression uniformly used in the Greek New Testament, in contradistinction to, *bapto en*, which is never used when the ordinance of baptism is referred to in scripture language; as well as to prove baptism to infants in the room of infant circumcision, was my original intention and design; and, however tedious the process of investigation of other subjects, bearing directly or indirectly upon my original purpose may appear, yet the necessity of special research and investigation is evident, when we see jarring and conflicting elements thrown together, and daily accumulating, to bewilder the mind among a mass of incongruous contradictory quotations from various denominations and sections of the great Christian church; as well as from the Mosaic usages, during the ceremonial law, and from the intermediate period of John's ministry.

During the periods of ceremonial lavings and ablutions, and the preparatory baptism of John, called the baptism of repentance, the Holy Ghost was not given because that Jesus was not yet glorified; but since the day of Pentecost, a new era in the history of the church is to be kept undeviatingly in view; and all typical and preparatory observances are to be considered as abrogated and laid aside; and the gospel ordinances, by which all others which had special reference to them are supplanted, are instituted, and commanded to be observed during the gospel dispensation permanency.

I would not presume, with the Baptists, to dignify John the Baptist with co-equal power and authority with Jesus Christ ; and say with them, that John commenced the gospel baptism; or in other words, that the baptism of John and the gospel baptism were one and the same thing—John was indeed sent to preach and to administer the baptism of repentance in the wilderness of Judea ; but the baptism of the gospel dispensation was instituted by Jesus Christ in person ; I would consider myself, therefore, robbing the Author and Finisher of our faith of the glory of his own inalienable prerogative, were I to admit that the gospel baptism was instituted or commenced by any of the creatures which he made, and not by himself personally, who was established by the oath of God, a Priest for ever after the order of Melchisedec.

John the Baptist was indeed highly distinguished and honoured as the immediate forerunner of Messiah, and Jesus Christ himself acknowledged his high condition and station, in the capacity of a messenger sent before his face, to herald forth the near approach of Messiah and his kingdom, in these words, “ Verily I say unto you, among them that are born of women there hath not risen a greater than John the Baptist : notwithstanding, he that is least in the kingdom of heaven is greater than he.” Matt. xi. 11 [See section on the baptism of John.] He came indeed preaching the baptism of repentance, in the wilderness of Judea, for the remission of sins ; but by Jesus Christ life and immortality are brought to light. “ And other foundation can no man lay than that is laid, which is Jesus Christ.” 1 Cor. iii. 11. I therefore, do not retrograde, in my views of the gospel baptism, beyond its institution by Jesus Christ, and its appointment in the Apostolic commission, only as it is the outward sign and seal of the Abrahamic covenant, in the room of circumcision, as I find it divinely instituted, and authoritatively commanded by Jesus Christ when personally present with the church on earth ; but that the baptism of John and the gospel baptism are two distinct baptisms is manifest, when it is con-

sidered that the Holy Ghost was not given until that was Jesus glorified ; and, therefore, none could be baptized in the name of the Father, and of the Son, and of the Holy Ghost, before the day of Pentecost.

The baptism of John also differed from the gospel dispensation baptism, in its nature and character ; because it was called the baptism of repentance, for the forgiveness of sins, before the kingdom of heaven, or gospel dispensation was manifested, which was done by Jesus Christ in person, and not by proxy as the Baptists would have it, for " by him life and immortality are brought to light." Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the Kingdom of God, and saying, the time is fulfilled, and the Kingdom of God, is at hand : repent ye and believe the gospel." Mark i. 14. 15. In John's preaching nearly the same mode of expression is used, with regard to the approaching kingdom. " In those days came John the Baptist preaching in the wilderness of Judea, and saying, repent ye, for the kingdom of heaven is at hand." Matt. iii. 1. 2. But Christ alone at that time had authority to say believe the gospel. The baptism of John was the baptism of repentance, for the remission of sins ; but the baptism of the gospel dispensation initiated the subjects thereof into the new dispensation, which John's baptism could not do, being of a preparatory nature, and antecedent to the commencement of the new dispensation ; and shall any, who presume to hold that the baptism of John was the same as that under the Apostolic ministry, both, before the day of Pentecost, and, after that glorious day, take upon them also to say, that Jesus Christ in person, and not by proxy or commission, did not institute the ordinance of baptism, which, he commissioned, and commanded the Apostles to observe, and to teach others to observe in the Christian church ? The baptism of John was of a preparatory nature and character, as was also his preaching, heralding forth a king and kingdom not then publicly manifested, although he had full commission and

authority, to preach the baptism of repentance, and that the kingdom of heaven was then at hand, and that another was coming after him who was before him, mightier than he, whose shoes he was not worthy to bear, who should baptize them with the Holy Ghost and fire.

The intermediate period of John's ministry must be admitted and allowed its own place in the beautifully consistent transactions, by which God is pleased to manifest his gracious purposes of mercy to fallen, sinful, and unworthy mankind : but we dare not allow obtrusive systems to confound one part of the grand plan and economy of God's gracious purposes with another : our silence and apathy in the case would shew unjustifiable dereliction of duty, and allow heresy to rear its proud head above the plain truths of the Bible, to the manifest prejudice of the cause of the Redeemer's Kingdom.

I have already proven, in a former section, when treating of the baptism of John, that John's ministerial doctrines partook of the doctrines of both dispensations, as the twilight is compounded of the darkness of the evening and the precursory light of the succeeding day ; because at the evening of the Mosaic dispensation, the light of the glorious gospel of Jesus Christ was beginning to shed forth its brilliant cheering rays in its native lustre, to chase away the shadows of the night. And it is also to be remarked, that during the ministry of John, the Mosaic dispensation was not fully closed and terminated ; otherwise, Jesus Christ would not have directed the multitude and his disciples, to observe and to do whatsoever the Scribes and the Pharisees would enjoin them to observe and to do, in these words, "Then spake Jesus to the multitude, and to his disciples, saying, The Scribes and the Pharisees sit in Moses' seat : all therefore whatsoever they bid you observe, that observe and do ; but do ye not after their works : for they say and do not." Matt. xxiii. 1,—by which instantiation, we may easily, and satisfactorily draw the conclusion, that the Mosaic dispensation was not

then closed ; nor was the gospel dispensation then commenced : for succeeding objects cannot be said to commence until those they succeed are ended ; and, therefore, if the gospel dispensation had commenced with the baptism of John, this could not hold, and surely Jesus Christ would not have eaten of the paschal supper with his disciples, immediately before his suffering on the cross, and after John the Baptist was beheaded. It was then, and then only, he laid aside the Jewish Passover, and introduced the new dispensation ordinance, bread and wine ; because he himself the true paschal Lamb, was about to be offered, as typified by the Jewish Passover : and thus the shadows of the night were gradually passing away, by the gradual progress of the coming light of the gospel, until the glorious resurrection and ascension of our blessed Saviour ; and until the promise of the Father was fulfilled on the day of Pentecost, when the Holy Ghost was given, in complete manifestation of the kingly power and authority of our Lord and King. The Apostles were then, and not till then, authoritatively, by the Holy Ghost, over the church, as stewards of the mysteries of God : And they, therefore, could not understand the nature and character of these mysteries until they were endued with power from on high, and taught of God by the Holy Ghost, whom they received on the day of Pentecost ; and, therefore, merely practised under Christ's immediate inspection whatsoever they were by him directed to perform, until the glorious development, on the day of Pentecost, of the mysteries of God, which they then understood and practised and taught.

John the Baptist could not preach Christ crucified, to the Jews a stumbling block, and to the Greeks foolishness : but to them who believe, both Jews and Greeks, the power of God and the wisdom of God, as Paul, and all coeval messengers could : John could bear undoubted testimony to him who was to come ; but the gospel dispensation witnesses have had in their power to bear testimony to his coming, as declared by John ; and in addition to John's testimony, to bear their undoubted testimony to his suffering for our sins,

to his burial and resurrection, to his manifestation after his death and resurrection, to his ascension, and to his shedding forth of that which was seen and heard on the day of Pentecost ; therefore, the intermediate period of John's ministry, was comparatively a period of glimmering twilight between the two dispensations : the Mosaic dispensation ending by John's ministry and baptism, and the gospel dispensation light shedding, at that time, sparingly and parabolically, its precursive rays of twilight, under the ministry and baptism of Jesus Christ ; for he made and baptized more disciples than John (although he himself baptized not, but his disciples) ; and, therefore, John's ministry and baptism partook of the nature, doctrines, and ordinances of both dispensations, without belonging wholly to either : and now to maintain that John's ministry and baptism commenced the gospel dispensation, is as much as to say that Jesus Christ is not the Alpha and Omega, the first and the last, the beginning and the end of the dispensation by which he hath brought life and immortality to light : and that he will give his glory to another and his praise to graven images : which is all in direct contradiction of his own word ; therefore the baptism with which we have to do, is the gospel baptism, instituted by Jesus Christ in person, and not by proxy, as the commencement thereof, by John the Baptist, would prove and establish.

And, besides, there is no account in Scripture, given by any of the evangelists, who have by inspiration of God, given all the accounts we have, in their writings of John's preaching and baptism, of his ever baptizing any in the name of Jesus, and we are commanded not to be wise above what is written ; and, therefore, as the scriptures are wholly silent on the subject, in the four gospels, we dare not presume to say that he ever baptized in the name of Jesus Christ, either by command or commission : nor is there any account that any of those who were baptized in Christ's immediate presence, and by his own immediate authority to his disciples, were baptized in the name of Jesus Christ, and how could John, who was merely his forerunner, have a commission more

nearly approaching the gospel development, than the immediate disciples, whom Jesus was teaching, and preparing for the reception of the mysteries of God, which he committed to them on the day of Pentecost : the day of their inauguration into office? On that day they were endued with power from on high, and sent forth to disciple all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost : this is the first time mention is made of any name in the administration of the ordinance ; and, indeed, it is the first time that the name of the Son is revealed in personality in the unity of the Trinity, and, therefore, the name in which the ordinance of baptism was, ever after in perpetuity, to be administered was purposely and wisely delayed, until his own name could be authoritatively used in unity with Father, and Holy Ghost : and the reason is plain from the use of the word, therefore, in the prolegomena to the Apostolic commission ; that is, therefore, or because all power in heaven and in earth is given unto me, "Go ye therefore :" He had then fully executed and accomplished the work which the Father had given him to do ; and, therefore, his name as Son, was to be honoured in the church, in personality ; and also in the divine unity in the Godhead, so that, as often as a human creature should enter into the world, the name of the Son was to be respected and honoured, not only because all things were made by him ; but because there is no salvation in any other ; and that there is no other name given among men under heaven whereby we must be saved : therefore, his name as Son is appointed to be used, with the Father, and the Holy Ghost, in the ordinance of baptism, to the end of the world.

Jesus Christ himself could not baptize in his own name, nor could his Apostles until authorized so to do, much less John the Baptist ; because he came not in his own name, but in the name of his Father, for the Father sent him ; and, therefore, he came not to do his own will but the will of him that sent him ; and, therefore, the name to be used in the administration of the ordinance of baptism was delayed, until the work

was finished on the cross ; and until his resurrection from the dead ; and until all power in heaven and in earth, was given to him ; and till he could authoritatively grant their commission to the twelve Apostles. How then could John, without authority or commission, baptize in his name ? The passage upon which they endeavour to build, where some were interrogated by the Apostle Paul, whether they had received the Holy Ghost since they believed, and where the answer returned was, that they had not heard as much as that there was any Holy Ghost, I consider correctly rendered as we read it. *Acts xix 4. 5.* As the Evangelist, who wrote the book of *Acts*, first quotes John's mode of expression, "that they should believe on him which should come after him, and then adds, that is, on Christ Jesus." Thus showing that the ambiguity of John's usual mode of expression, was removed from their minds, by the application of John's expression, "one cometh after me whose shoes I am not worthy to bear," to Christ Jesus by the Apostle Paul ; which application "when they heard, they were baptized in the name of the Lord Jesus." I am the more confirmed in my belief of the correctness of our present translation of that fifth verse, although the word, *this*, is supplied by the translators, from the declaration of John's disciples, that they had not heard whether there be any Holy Ghost, and that they were merely baptized unto John's baptism ; therefore the expression when they heard this, applies to Paul's speaking or preaching, and not to John's preaching, as the Baptist advocate, Tupper, would obtrude upon us, for the sake of proving, if he could, that the gospel dispensation baptism, was commenced by John the Baptist, and merely taken up at second hand by Jesus Christ.

The baptism of John was the baptism of repentance, and how could persons be "regenerated, and justified by faith, and saved," before repentance, as Tupper's tract test requires ?

I would ask seriously whether the baptism of repentance includes the idea of repentance about the time of its administration, or, is it of a retrospective

nature commemorative of repentance finished before faith and salvation : or, in other words, have people faith and salvation before repentance, or have they repentance and faith, and salvation in that order ?

Metanoia, translated repentance, signifies a change of mind, being a compound of *meta* and *nous* : and *repetens* or *boustrophedon*, translated also repentance, signifies to retrace one's steps, or to return the way he went. Now, I ask again, can any one confess with his mouth, and believe with his heart, and be saved, without the gracious operations of the Spirit of God, signified by the words *metanoia*, and *repetens*, translated repentance ? If not, what can the experience and knowledge of those be, who profess faith, and salvation, in connection with the baptism of John, the baptism of repentance ?

The Baptist catechumenical test reverses the order of the word of God ; the language of inspiration is, " He that believeth and is baptized shall be saved :" although that refers to the baptism of the Holy Ghost ; but the Baptist test requires a different form and order, an inconsistent form, Tupper's Tract test. The Baptist test is, " he that believeth and is saved shall be baptized," manifestly and undeniably reversible of the order and meaning of the word of God. " Teaching them to observe all things whatsoever I have commanded you." Matt. xxviii. 19. Jesus, and not John commanded them to teach those whom they made disciples of, and whom they baptized, to observe all things whatsoever he commanded them, and among other things, the sign and seal of the covenant to their offspring, in order to initiate and induct them into the visible, baptized, or Christianized church, into church membership, and fellowship, by the form of induction by which they were themselves constituted members : and, therefore, we derive our commission from the express word of institution ; and not in the way of imitation or example from John the Baptist.

A commission is not derivable from example, however exalted ; but from express precept and authority :

nor is a Christian ordinance to be administered merely in consequence of any examples to the neglect of undoubted precept and authority, derivable from the word of institution.

Jesus Christ, Jehovah our Righteousness, instituted the Mosaic dispensation ordinances by immediate authority ; and by the same authority supplanted them by the gospel ordinances, when, immediately and personally present with his disciples : the one, before he suffered ; and the other, after his sufferings and resurrection, and before his ascension, thus proving them both to be of a prospective nature, and not of a retrospective character merely : they are both retrospective as regards their commemorative character ; but prospective as regards promises of future blessings.

The baptism of John could not have in its nature a commemorative character, any more than the Levitical ablutions, only that it referred more immediately to the approaching kingdom of Messiah : but the ordinances of the gospel dispensation have, in their nature, the character of retrospective commemoration ; as well as a prospective anticipation of all promised, spiritual and eternal blessings : it is, therefore, highly derogatory to the character and offices of Jesus Christ, who was constituted a Priest for ever after the order of Melchizedec, to ascribe to John the Baptist any part of his kingly, or pontifical inalienable prerogative. John the Baptist was not called a disciple of Jesus Christ, any more than any of the Levitical priesthood ; neither was Jesus, after the order of Aaron, nor after the order of John the Baptist ; but after the order of Melchizedec. John is called the "voice of one crying in the wilderness," sent to prepare the Lord's way, not by instituting ordinances for his coming kingdom, but to preach, and to administer the baptism of repentance, for the remission of sins. "Behold I send you Elijah the prophet before the coming of the great and dreadful day of the Lord : and he shall turn the hearts of the fathers to the children, and the hearts of the children to their

fathers, lest I come and smite the earth with a curse." Mal. iv. 5.

John the Baptist, in the power and Spirit of Elias, preached the baptism of repentance, at the very time that he announced the near approach of another greater than himself, and could not practice that which was not instituted, and which could not be instituted until the Mosaic dispensation ordinances should be abrogated and laid aside, by the authority of him who instituted and appointed them: until he should take out of the way the hand-writing of ordinances that was against us, that was contrary to us, nailing it to his cross: otherwise we must abandon every idea of a Christian baptism, and return to the baptism of John, and at once become John's disciples, and not Christ's; for a patched garment will not pass the catechumenal test; but there is no warrant in Scripture for that retrograde movement; but the warrant is, "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth to those things which are before, I press toward the mark, for the prize of the high calling of God in Christ Jesus." Phil. iii. 13. 14. And also, "Wherefore, we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith; who, for the joy set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God." Heb. xii. 1. 2. The disciples of John, to whom he pointed out Jesus, as the Lamb of God who taketh away the sin of the world, went with Jesus and abode with him, and returned not again to their former master.

"Again the next day after, John stood, and two of his disciples, and looking upon Jesus as he walked, he saith, behold the Lamb of God! and the two disciples heard him speak, and they followed Jesus. Then Jesus turned, and saw them following, and

saith unto them what seek ye? They said unto him Rabbi (which is to say, being interpreted, Master,) where dwellest thou? He saith unto them, come and see. They came and saw where he dwelt: and abode with him that day; for it was about the tenth hour." Go ye, therefore, and do likewise, and never again return to John the Baptist: nor presume to recommend to the disciples of Jesus Christ, the baptism of John; but allow Andrew to find his own brother Simon, and to bring him to Jesus Christ. John, i. 35.

Christian baptism could not be instituted by any other, than Christ himself in person, as the alone Law-giver, and who alone possessed all authority to institute the ordinances of his own kingdom: and the ordinance of baptism could not be publicly instituted, in the name of the Father, and of the Son, and of the Holy Ghost, until all things were accomplished, which were written in the law of Moses, and in the Prophets, and in the Psalms, concerning him. Luke xxiv. 44. And until he could, in triumph, declare to his Messengers, whom he was authorizing and sending forth to disciple all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, that all power in heaven and in earth, was given to him, and until his name, as Son, should be honoured in personality, in the Trinity. Matt. xxviii. 18.

Christian baptism, although instituted before his ascension, was not, and indeed could not be, authoritatively administered prior to the day of Pentecost: until those who were commissioned for that, and all other duties, should be endued with power from on high, and be inaugurated into office by the Holy Ghost. Jesus Christ commissioned them as his Apostles, and sent them out to make disciples of all nations, baptizing them, &c. but he "commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me." Acts i. 4. Jesus Christ thus commissioned and instructed them; but the

Holy Ghost, the promise of the Father, qualified them and made them overseers over the household of God. "Take heed, therefore, unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers ; to feed the church of God, which he hath purchased with his own blood." Acts xx. 28.

The Apostles themselves, therefore, much less John the Baptist, could not, authoritatively, administer the holy ordinance of Christian baptism, in the name of the Father, and of the Son, and of the Holy Ghost, until they were endued with power from on high, and until they were, by the Holy Ghost, on the day of Pentecost, made overseers over the Church of God.

They did baptize under Jesus Christ's immediate and personal superintendence and inspection, during the period of his personal ministry before his sufferings and death : but as the Bible is silent with regard to mode and name, it is plain, that it was not intended to be continued without public institution, and that the Christian baptism, was instituted before his ascension, to the utter supplanting of all typical, and preparatory forms and modes.

Although Jesus Christ made and baptized more disciples than John (although he himself baptized not but his disciples) nevertheless, the scriptures are silent as to the mode and name, and it is the same with regard to John's baptism as to name, if not as to mode, in all places where mention is made of it, before the day of Pentecost : and it belongs to Jesus Christ's office as king, to institute the ordinance, and to the Holy Ghost to teach and direct, as to the subjects, and mode : and therefore, we commence our account of Christian baptism, from the word of institution, and the administration and practice thereof after the day of Pentecost : after the Holy Ghost had made the commissioned Apostles overseers over the church of God. What, therefore, was the mode in practice of the baptism of John, affects not the doctrine and practice of Christian baptism ; because Christian baptism is, by no means, a continuation of that preparatory baptism : and if the Baptists were to study their Bibles, in place of ransack-

ing the libraries of the world, and the conflicting musty volumes of antiquity, or of modern times, and attend with more circumspection, to the nature of the preparatory baptism of John, and the language of their own catechumenical test, they could not but see the palpable absurdity of their inconsistent, heterogeneous system.

The baptism of John is called, by the language of inspiration, the baptism of repentance ; but by no portion whatever, of the language of inspiration, is the gospel baptism called the baptism of repentance : and besides, no man of experience and knowledge of the finished work of the Spirit unto salvation, will place faith and salvation before the baptism of repentance, as the Baptists ignorantly do ; Tup's. Tract test : but clearly, and experimentally understand that the preparatory baptism of repentance is succeeded by faith, the baptism of the Holy Ghost, and salvation of which the external Christian baptism is emblematic or representative. Christian baptism, has succeeded the baptism of John, in the same way as Jesus himself succeeded John as a greater than he ; and, therefore, in its prospective character must be considered referential baptism, as emblematic of the baptism of the Holy Ghost.

If we were to consider the Christian baptism merely as a continuation of the baptism of John, it could not be emblematic of the baptism of the Holy Ghost ; but would require to be considered a modified form of its predecessor, to the exclusion of the baptism of the Holy Ghost, from the Christian church, and Christian creed : because the baptism of the Holy Ghost implies not in it the idea of repentance ; but indicates a work of repentance already finished, and a new birth already accomplished ; which the baptism of repentance cannot possibly imply, or indicate. The Christian baptism, therefore, must be considered, not a continuation of the baptism of John, nor the alone baptism of the gospel dispensation ; but a baptism instituted for the church during the gospel dispensation to its close, as the outward sign and seal of the Abrahamic cove-

nant, in relation to, and connection with the baptism of the Holy Ghost, the inward, real sign and seal of the covenant of grace, that the two may agree in "one baptism," and forever supplant infant circumcision, for "we are no longer under the law, but under grace."

SECTION VII.

**EXTERNAL CHRISTIAN BAPTISM, BY POURING WATER
ON THE INFANT, EMBLEMATIC OF THE BAPTISM
OF THE HOLY GHOST.**

Jesus Christ the Author and Finisher of our faith, is manifested to us, in the language of inspiration, in two distinct natures and one person: in the divine nature, as the Son of God, co-equal with the Father in all the Attributes of the Godhead; and, therefore, essentially God. "In the beginning was the Word, and the Word was with God, and the Word was God." John i. 1. "Who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." Phil. ii. 6, 7, 8: and in the human nature, as the Son of David in humanity; although David's Lord in divinity. "The book of the Generation of Jesus Christ, the Son of David, the son of Abraham." Matt. i. 1. "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." John i. 14. And this twofold view of him is admirably expressive of his high and sacred character, as "Head over all to the Church which is his body, the fullness of him who filleth all in all," Eph. i. 22, 23, both in respect of pre-eminence, influence and compassion; communicating life, motion, knowledge and strength to every true believer, as is beautifully expressed in the following passage: "from whom all the body by joints and bands having nourish-

ment ministered, and knit together, increaseth with the increase of God." Col. ii. 19. And this Scriptural view of our blessed Saviour, possessing both the divine and human natures, shows him in eminently consistent character, not only, as the "One Mediator between God and men, the man Christ Jesus," 1 Tim. 2. 5; but also as head over all, to a body possessing both the divine and the human natures, in one person; as must, undoubtedly, be the character and condition of the body or church, which can, scripturally, and experimentally, lay claim to him, as the Head over all, answerable in all spiritual and human respects to a body thus constituted and conditioned.

Such is the condition of the Church of Christ, when recovered from the miseries of the fall, and when reinstated in favour with that merciful God, who was graciously pleased to look down from heaven the habitation of his holiness, upon sinful man, whose days are as the grass, who flourisheth as a flower of the field, over which the wind passeth and it is gone; and, in his compassion for us, in our forlorn, low, and lost condition, vouchsafed to provide a remedy for us, highly suitable to our various exigencies, and extremities; and highly honourable to God, who appointed, and provided that perfect Remedy for us: such is its condition, when reclaimed from the natural state of revolt and rebellion, into which all mankind were plunged; when regeferated, and born again: when justified freely from all things from which we could not be justified by the law of Moses; when made free by the law of the Spirit of life in Christ Jesus from the law of sin and death; when "Baptized by One Spirit into one body;" when under the gracious influences of the Holy Spirit, "sanctifying us wholly to himself from all filthiness of flesh and spirit; and when enjoying the privileges and blessings of salvation, through the perfect righteousness of Jesus Christ, who died for our sins, and rose again for our justification.

This twofold constitution and condition of the body of Jesus Christ, the Church, while in its militant capacity on earth, is, I am persuaded, too little attended

to ; but it is not the less true on that account : the Holy Bible furnishes sufficient proof of this status, or condition of the Church, when raised up from the condition of sin and death, to the glorious liberty of the sons of God, in a justified, adopted, and sanctified state, as the real Church of Christ, the Bride, the Lamb's Wife : we were, naturally, alienated from the life of God : dead in trespasses and sins : children of wrath, even as others : without Christ, aliens from the commonwealth of Isarel, and strangers from the covenants of promise, having no hope, and without God in the world ; but, after the recovery, it is said of the Lord's people : " but now, in Christ Jesus, ye who sometime were far off are made nigh by the blood of Christ." Eph. ii. 13. And also, by the Apostle Peter, the constitution and condition of the Church militant, is, beautifully, and emphatically expressed. " But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people ; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light : which in time past were not a people ; but are now the people of God : which had not obtained mercy, but now have obtained mercy." i. Peter 2. 9. 10. And the Church itself, in its triumphant Millennial song, is taught thus to express itself, " And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof : for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation ; and hast made us unto our God, kings and priests : and we shall reign on the earth." Rev. v. 9. 10. And also convincingly expressed by Jesus Christ himself, in language which cannot be misunderstood, or gainsayed. " Jesus answered, verily, verily, I say unto thee, Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God." John iii. 5. And the terms outer man, and inner man must be familiar to every careful Bible reader ; nevertheless, for the sake of those who may lack scriptural knowledge, I shall quote one passage more, in addition to what has already been advanced, in proof of the two-

fold constitution and condition of the body of Christ, the Church militant, after its recovery from its natural state, after it is brought nigh, by the washing of regeneration and renewing of the Holy Spirit ; and after it is re-instated in favour with God, and qualified for the discharge of all the duties required. " For which cause we faint not ; but though our outward man perish, yet the inward man is renewed day by day." ii. Cor. 4. 16.

Now, when we consider both the Head and the body, severally, in two distinct natures, and one person, signified by the " unity of the Spirit, and the bond of peace," as expressed in the following passage, " Endeavouring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called into one hope of your calling ; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." Eph. iv. 3, we can have no hesitation or difficulty in giving a satisfactory view of a twofold baptism, the one outwardly, and the other inwardly ; human and divine baptisms, agreeing in one, with regard to character, and mode of administration, so as to become " one baptism " as expressed above in the passage which I have quoted ; nor can there be any difficulty in shewing the outward baptism with water, in its referential character, as emblematic of the baptism of the Holy Ghost : neither can there be any difficulty, after the mode of the baptism of the Holy Ghost is, scripturally and unequivocally, established, to understand the mode of administration of the baptism of water : the mode of that which is representative : their agreement in one must be observed, so as to observe consistency, and so as that the two may become, " one baptism," as expressed in that passage which I have already quoted : with regard to the baptism of the Holy Ghost there can be no hesitation or question, when the verb, *ekchuein*, to pour out, and the preposition, *epi*, upon, are understood and applied in our discussions : and when pouring out upon, and shedding forth, are the unequivocal phrases of the Holy Bible, with regard to the baptism of the Holy

Ghost on the day of Pentecost, there is no room left for doubt or hesitation, with regard to the mode of the administration of that which is its representative, the baptism of water ; but as that which is represented is administered so must the representative be administered, else their could be no consistency observed between them ; and thus they would become two baptisms, the one by dipping, and the other by pouring, to the manifest contradiction of each other, and to the unjustifiable falsifying of the word of God “one Baptism.”

The outward representative ordinances of the Christian religion, being of divine institution, have in them a prospective character, elevating our thoughts into rapturous contemplation of what they are intended to represent : indeed all means and ordinances are, wisely and graciously, intended to draw forth the desires and aspirations of our souls towards our Maker, through a crucified, and highly exalted Saviour ; and there is, therefore, contained in them an anticipation of something infinitely superior to themselves, as they appear in their typical or referential character, answerable to the growing, progressing character of the Church militant ; an anticipation of what the Church triumphant possess, and enjoy, without interruption, diminution, alloy, or end.

By the observance of the outward ordinances, not only is the mind and thoughts carried forward to the more real and substantial objects which are represented by them ; but are even transported and elevated to some degree of hopeful participation of the unsearchable riches of redeeming grace and love : to the ultimate and complete emancipation of the soul from present clay, mortal tenement, where it is encompassed with unspeakable evils, and dangers ; as well as to the complete and triumphant deliverance of the body itself from the sinful corruptions of its carnal, mortal nature ; and its restoration, in spiritual, glorious, immortal form, to the enjoyment, in unity with the glorified soul, of the beatific vision, and of all the blessings and glory of which its constitution, in glorified,

immortal organization, can be rendered capable of receiving.

The suitableness of our present mode of administering those ordinances, which characterize the gospel dispensation, to these results, when those things which are represented by them are carefully considered and closely attended to, is, beautifully and consistently displayed in the accordance of the representation with what is, in elevated conception, thereby represented and anticipated.

Circumcision, passover, ablutions, and sacrifices, with all legal tythings and offerings, which were observed, and practised, by the authority and sanction of the Great Lawgiver, Jehovah our Righteousness, who instituted and appointed them, under the ceremonial law, and Levitical priesthood, typified, and prefigured corresponding objects and circumstances of identical and substantial nature and character: as in like manner, the divinely instituted ordinances, of the gospel dispensation, have, in their nature and character, an anticipation of what they prefigure and represent, of higher and more exalted nature and character than themselves: with this difference, that the ordinances of the New Testament, have, in their nature and character, a retrospective commemoration of events already past: of events accomplished by Jesus Christ on the cross; whereas, the ordinances and legal observances of the old Testament, could be nothing more than typically prospective, with regard to that event on the cross, and to all concomitant circumstances; and could not imply a commemoration of events which were then unaccomplished. Circumcision, being the sign and seal of the Abrahamic covenant, sanctioned the initiation and reception of "the seed of the Blessed of the Lord and their offspring with them," Isa. lxv. 23, into Church membership; and guaranteed their church privilege and rights: in like manner, the passover, whilst it commemorated the triumphant deliverance of the children of Israel from Egyptian bondage, typified and refigured the true Paschal Lamb, the Lamb of God, who taketh away the sin of the world; therefore,

when we view the passover, not only in its retrospective commemorative character, but also in its prospective nature and anticipative character, we must also view circumcision in its prospective referential character, so as to observe a clear accordance and consistency between type and antetype, in treating the necessary, important ordinances of our most holy religion, under two dispensations. The observance of this reciprocal connection is indispensably necessary ; because, viewing any of those ordinances in a detached, separated, unconnected condition, and position, would render it, in its nature and character, quite unintelligible and insignificant : circumcision and baptism both, when viewed in their detached position, would appear useless redundancies in the practice of the Church ; but, when viewed in their reciprocal connection, as type and antetype ; and as representative and the thing represented, we are led to a meaning and significancy, in both, which shews the wisdom of him who instituted them, and commanded them to be observed in his church, that by outward signs and seals, we might lead our attention to what they are meant to represent and illustrate : and this shows the necessity of a mode of administration in accordance with the manner of bestowing what they are intended to represent and illustrate : circumcision illustrative of the rolling off the filth of the flesh, or the putting off the body of he sins of the flesh, by the circumcision of Christ, made without hands. Col. ii. 11. And the ordinance of Baptism illustrative of the Baptism of the Holy Ghost, which is administered by the pouring out of the Spirit upon all flesh. Joel ii. 28. By understanding and observing this reciprocal connection, and dependence of the one ordinance upon the other, the dependence of the outward upon the inward, their meaning is developed ; and their nature and character, are, beautifully and consistently displayed ; and, therefore, we can arrive at the mode of the administration of outward Baptism by its referential character, and necessary connection with the Baptism of the Holy Ghost, which cannot be administered any other way than by

the pouring out of the Spirit upon all flesh : the Baptism with water, outwardly, therefore, must be administered by the pouring out of the water upon the subjects, by shedding forth, or by sprinkling, so as to represent fairly and truly the Baptism of the Holy Ghost, and the blood of sprinkling.

But the Baptists would restrict the word, *baptizein*, to baptize, to their own interpretation thereof, in manifest contradiction of the Apostle Peter's interpretation of the same word : Jesus Christ uses, *baptizein*, in the language of promise of what they were to receive shortly after his ascension, and what they actually did receive, on the day of Pentecost, ten days after his ascension ; "ye shall be baptized with the Holy Ghost not many days hence." Acts i. 5. That promise of Jesus Christ, expressed by, *Baptizein*, to Baptize, Peter declares to be synonymous with the promise by Joel of the self same thing, expressed by the word, *ekchuein*, to pour out ; and when the two prepositions, *epi*, upon, and, *en*, with, are used severally with the verbs to which they respectively belong, we have the clearest proof which we possibly could require for Baptism, by pouring out upon : it is safer therefore to keep to Peter's translation and interpretation of, *Baptizein*, to Baptize, than to follow the new, conjectural interpretation of Baptists, by which Peter's interpretation of the language of Jesus Christ, with regard to the mode of baptism is manifestly contradicted.

Circumcision, being the sign and seal of a Covenant which God made with Abraham, the typical head of a typical body, or people, must be viewed as a typical, or referential ordinance, typifying the sign and seal of a better covenant, of better and surer promises, which was made with Jesus Christ, the true and real Head over all to the Church, which is his body, the fullness of him who filleth all in all, called the covenant of grace, in behalf of the elect, spiritual seed of Abraham : that sign and seal, therefore, is administered to all the spiritual seed, the Elect, or spiritual, invisible Body, the Church militant, spiritually considered, by Him, who instituted the typical, visible, sign and seal, as its

representation during the Mosaic dispensation permanency. "Old things are passed away, and all things are become new."

The spiritual sign and seal is administered to all the Heirs of promise, after their recovery and deliverance from spiritual slavery and bondage to the glorious liberty of the sons of God, "That we should be to the praise of his glory who first trusted in Christ : in whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation ; in whom also after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession, to the praise of his glory." Eph. i. 12.

Circumcision, therefore, is twofold, as the external sign and seal of the Abrahamic covenant ; and the internal sign and seal of the covenant of grace : and as the sign and seal which was attached to the Abrahamic covenant, was typical and external, it was intended to be supplanted and superseded by that which excelleth, that is, by the sign and seal which is administered internally by that Holy Spirit of promise. Since ye believed ye were sealed with that Holy Spirit of promise." Eph. i. 13.

The Mosaic dispensation had thus attached to it distinctive, characteristic ordinances, Circumcision and Passover : and so has the Gospel dispensation, its distinctive, characteristic ordinances, Baptism and the Lord's Supper, in perfect accordance and consistency, worthy of the Wise Disposer of all events, the traces of whose wisdom and glory are conspicuously discernible throughout the whole gracious things, consisting in doctrines, laws, and ordinances of his own kingdom, both external and internal ; both natural and spiritual ; visible and invisible ; human and divine : and when the Mosaic dispensation was closed, the ordinances which characterized it, being of a typical nature agreeably to the typical dispensation to which they were attached, were supplanted and superseded by those ordinances which they typically represented, that is, Baptism and the Lord's Supper ; but I do not consider outward

Baptism, and the Lord's Supper as administered outwardly by bread and wine, to have been typified, or represented by outward circumcision and outward passover ; because the Mosaic dispensation was typical of the gospel dispensation, and because the gospel dispensation is a spiritual dispensation since the Holy Ghost was given on the day of Pentecost ; for the things that were formerly concealed under the vail of type, prophecy, and parable, are by the Holy Spirit developed, and revealed ; and the understanding is enlightened to understand the spiritual meaning, and spiritual import of things that many prophets and righteous men have desired to see, and have not seen them : and to hear them, but have not heard them : " But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." 2 Tim. i. 10. Circumcision and Passover were typical of the circumcision made without hands, in putting off the body of the sins of the flesh, by the circumcision of Christ ; and of the true Paschal Lamb, who was, not only offered up for our sins, but is also the true Bread, the living Bread which came down from heaven, as declared by Jesus Christ himself. " I am the living bread which came down from heaven. If any man eat of this bread, he shall live for ever : and the bread that I shall give is my flesh, which I will give for the life of the world." John vi. 51. Therefore, the outward ordinances of the Mosaic dispensation were typical of their corresponding spiritual objects, spiritual circumcision and spiritual passover : and in like manner the outward ordinances of the gospel dispensation are representative of their corresponding spiritual objects, the baptism of the Holy Ghost, and spiritual bread and spiritual wine.

And although the typical ordinances represented their corresponding spiritual ordinances, that is, the spiritual sign and seal, and the spiritual bread and wine ; and although these typical ordinances are abrogated and discontinued ; yet they are only supplanted and superseded by others which bear the same ana-

logy to the same internal spiritual circumstances, in their referential, representative character, as the others, in their typical character, did ; and, therefore, the outward must still be observed, as commemorative, and anticipative ordinances, in the Christian Church ; because they were instituted and sanctioned, nay, even commanded authoritatively by Jesus Christ, to be observed in the Christian Church, until the end of the world or age ; and until he should come : and it cannot but give cheering satisfaction to every one, who has a knowledge of the beautiful harmony, and reciprocal relation, which exist between all the parts of the wonderfully constructed, and arranged book of inspiration, the Bible : and the wonderful unanimity of sentiment and doctrine which is observable among all those who were employed in the compilation thereof ; to be able to observe and recognize the very spirit and essence of the doctrines, laws, and ordinances of the one Testament, beautifully and harmoniously developed and displayed in those of the other Testament : and to understand them, in their referential character, as directing our attention to the self same objects and circumstances ; and elevating our minds and thoughts high above mere outward observances, to more exalted and more glorious things : to things which have direct and immediate reference to the better part, the precious, immortal soul, and its destinies and future concerns. Without these spiritual and exalted views of the holy ordinances of the Christian religion, they would degenerate into mere dead forms, without life, or essence, or spirituality, or divinity ; and might be practised by infidels, Deists, Atheists, and by the heathen idolaters, with equal propriety to their observance by the Christian Church : and when the scriptural order is reversed, they lose their tone and character, and cannot be found to represent what, by their original institution, and design, they were graciously intended to represent.

It is useless, therefore, for the Baptists, or for any others, to attempt to give a satisfactory exposition of the language of the Holy Bible, by treating any por-

tions thereof in their detached and solitary position, without viewing them in their necessarily dependent, and reciprocal relation, and bearings upon one another : the ordinance of Baptism can never be satisfactorily understood, or properly appreciated, either in its nature, or mode of administration, without sufficient knowledge and consideration of its retrospective, and prospective character : in its retrospective character, as the substitution in the room of outward circumcision : and in its prospective character, as the representative of the Baptism of the Holy Ghost, or the spiritual sign and seal of the covenant of grace, as typified by circumcision, the outward sign and seal of the covenant with Abraham : and thus we observe, under its gospel form, the outward sign and seal, in the room of circumcision, which was thereby supplanted, and superseded, and direct the attention thereby to the internal sign and seal, which the Baptism, outwardly administered by the pouring, shedding, or sprinkling of water, in the name of the Father, and of the Son, and of the Holy Ghost, doth beautifully, scripturally, and significantly represent : but dipping cannot be clothed either with retrospective or prospective character, in reference either to circumcision, or to the Baptism of the Holy Ghost ; because blood was shed in the administration of the ordinance of circumcision ; and because the Holy Spirit is poured out upon all flesh, in the administration of the Baptism of the Holy Ghost, the inward sign and seal of the covenant of grace, which is now, in the Christian Church, represented by the outward sign and seal of the self-same covenant, the Baptism with water, in the name of the Father, and of the Son, and of the Holy Ghost. The dipping, therefore, cannot possibly be thrust into the Christian system, nor be admitted as a Christian ordinance ; because it can have no retrospective reference to circumcision, which was the initiatory, sealing ordinance of the Mosaic dispensation ; for blood was shed in the administering of that ordinance ; dipping reverses that order, in the form and mode ; and, therefore, the

analogy is destroyed, and cannot be understood, or admitted as the substitute in the room of circumcision: and, in the second place, because it cannot be considered as a representation of the Baptism of the Holy Ghost, which is administered by pouring: in consideration, therefore, of these two ordinances, outward circumcision made with hands, and inward circumcision made without hands, as type and antetype, or outward and inward sealing ordinances, dipping reverses the order of their administration; and, therefore, cannot be admitted with the most distant analogy, reference or relation to them: and even should it be allowed to have retrospective reference to circumcision, it contradicts the mode of the administration of the Baptism of the Holy Ghost: but circumcision is typical, as a sealing ordinance, of the Baptism of the Holy Ghost; as the inward sealing ordinance, and, therefore, dipping cannot have reference to circumcision, because it does not represent the Baptism of the Holy Ghost: and, therefore, the practice of dipping, as a religious ordinance, must be considered anomalous, and contradictory of the ordinances of the Holy Bible.

Circumcision was, during the continuance of the Mosaic dispensation, the outward sign and seal of an everlasting covenant, so must the sign and seal be continued in perpetuity, under whatever form or mode; because the covenant is an everlasting covenant; and because a covenant without sign and seal is not binding or obligatory, any more than a deed or grant of land or tenure, without sign and seal, can oblige the grantor to implement or fulfil the terms of the deed: the covenant, therefore, being of everlasting duration, must have an everlasting sign and seal, else it cannot be considered valid and binding in its nature. The sign and seal continue attached to the covenant: the mode of administration was changed by the Supreme Lawgiver and King, who instituted and appointed it, when the dispensation, to which circumcision, as sign and seal, was changed, to suit the nature of the new dispensation: and the reason and necessity of the

change is manifest, when we advert to the circumstances which indispensably required the change.

From the first institution of the ordinance of circumcision, blood was shed in the administration thereof; but when Christ shed his own blood for the remission of sins, in satisfying divine justice, by vicarious sufferings, the typical shedding of blood, necessarily ceased for ever from that eventful hour; and because blood could no longer be typically shed; as the covenant is an everlasting covenant, and, therefore, requires sign and seal commensurate with its duration, water is substituted for blood: this is not an arbitrary, unmeaning enactment; but a change which explicitly characterizes the new dispensation; for water is an Emblem of the Spirit; and, therefore, as the Mosaic dispensation was closed by the shedding of blood; and the gospel dispensation was opened by the shedding forth of that which was seen and heard, the Holy Ghost, on the day of Pentecost; therefore, the water, since that ever memorable day, was intended and appointed, by Him, who instituted the ordinance of the new dispensation, to be poured out, or shed forth, or sprinkled, in the administration of Christian Baptism; therefore, as the inward sign and seal of the covenant, since the day of Pentecost, when the Holy Ghost was given, is administered by the pouring out of the Spirit, upon all flesh, Joel ii. 28, so also must the water, which is an emblem of the Spirit, be poured out upon all flesh, as far as the outward sign and seal is purposed to be administered, that is, as far as the Apostles were commissioned to make disciples.

There is an important circumstance, connected with the Scripture history of the sufferings of Jesus Christ, which deserves the most particular attention, and serious consideration, as it must be evident that its bearing upon the present subject tends greatly to elucidate its character and mode of administration: it is not related without design and purpose, nor is it placed there as an unmeaning solecism, as there is not an iota of the Holy Bible placed there as detached, unconnected solecism. The important circumstance is—the

piercing of Jesus' side with the spear, and the consequence thereof—" But when they came to Jesus, and saw that he was dead already, they brake not his legs : but one of the soldiers with a spear pierced his side, and forthwith came thereout blood and water." John xix. 33. 34. The vast importance of that circumstance cannot be denied ; nor can its bearing on our present subject, the mode of administering the ordinance of Baptism, be denied : for all the blood that was shed, in circumcision and paschal observances, as well as in all the ceremonial sacrifices, and immolations, during the Mosaic ritual, and Levitical priesthood, was typical of the blood of the Lamb of God who taketh away the sin of the world ; and now that the blood of sprinkling, which speaketh better things than the blood of Abel, hath been shed as was clearly demonstrated, when he thus suffered on the cross, and when the soldier with a spear pierced his side, and forthwith came thereout blood and water : the blood which was typified by the much shedding of blood, in immolations and ceremonial observances, under the Mosaic dispensation, was then shed ; and not only what was typified during the Mosaic dispensation ; but what was typified by all the blood that was shed, from the blood of righteous Abel to the blood of Zacharias, son of Barachias, who was slain between the temple and the altar, was then shed, when the soldier with a spear pierced the side of Jesus, and forthwith came thereout blood and water ; and, therefore, no more blood was to be shed for the remission of sins, either typically, or antotypically : enough was shed : justice was satisfied : the Father was reconciled : our pardon was obtained : God was glorified : peace on earth and good will to men was secured : the powers of darkness were vanquished : a new and a living way was consecrated through the veil, that is to say, his flesh, into the holiest : access to the Father was procured, through the crucified Saviour : life and immortality were brought to light through the gospel : and a fountain was opened to the House of David and to the inhabitants of Jerusalem, for sin and for uncleanness : " Behold a

king shall reign in righteousness, and princes shall rule in judgment, and a man shall be as an hiding place from the wind, and a covert from the tempest ; as rivers of water in a dry place ; as the shadow of a great rock in a weary land." Isa. xxxii. 1, 2. The fountain of blood was now shut : blood was no more to be shed on earth for the remission of sins ; it was finished : all that was written in the law of Moses, and in the Prophets, and in the Psalms, concerning him, was fulfilled ; therefore, blood ceased forever to flow for the remission of sins ; and forthwith there came from the side of Jesus, water ; thus shewing the uninterrupted flowing of the cleansing, healing, sanctifying fountain of unchangeable love.

This highly important circumstance took place after that Jesus was declared to have been dead, and prior to the day of Pentecost, no doubt, referring to the change of the Mosaic dispensation, and the introduction of the gospel dispensation : the Mosaic dispensation was marked to its termination by the shedding of blood, in the administration of its characteristic ordinances, circumcision and passover ; but a milder dispensation succeeded it, marked by the shedding or pouring forth of the Holy Ghost, and spiritual influences and blessings in the administration of its ordinances. "For the law was given by Moses, but grace and truth came by Jesus Christ." John i. 17. The blood and the water coming from the side of Jesus, most emphatically marked and signified the closing of the one dispensation, by the shedding of blood ; and the opening of the other by the shedding, or pouring, or sprinkling of water : now water is an emblem of purity, and also of the sanctifying Holy Spirit, and his sanctifying, purifying influences ; when the blood, therefore, ceased forever to flow from the holy body of Jesus Christ, the water succeeded, marking and emblematising the spirituality and purity of the gospel dispensation, and its referential ordinances ; therefore, as the sealing ordinance of the Mosaic dispensation was always administered by the shedding of blood ; and the dispensation being now terminated by the

shedding of blood for the remission of sins ; and as the new dispensation was evidently opened by the shedding forth of the Holy Spirit, we understand thereby, that the sealing ordinance of the new dispensation, in consistency and accordance therewith, is intended to be administered, by the shedding forth of that which was seen and heard on the day of Pentecost, the Holy Ghost : that is the inward sealing by that Holy Spirit of promise ; but an outward sealing, referring to the inward, is commanded in the Apostolic commission, to be observed in the Christian Church, that is, the Baptism of water by the pouring of the emblematic element upon the subjects, in harmony, accordance, and consistency with the mode of the administration of that which it represents, the Baptism of the Holy Ghost, which is administered by the pouring out of the spirit of God upon all flesh ; so that the two, the representation and that which is represented, may agree in one, and become "one Baptism."

This important circumstance, of blood and water coming from the pierced side of Jesus, with many others of equal importance, is apt to escape the notice of careless, superficial readers ; but it is not, on that account, without its own meaning and importance, where it makes its appearance in the Holy Bible. The inference that may be safely drawn from so important a relation of so grave and solemn a subject, cannot but be highly satisfactory to those who have a spiritual understanding of the nature and character of the laws, doctrines, and ordinances of the Christian religion, as contained in the scriptures of the old and new Testaments, as they are beautifully arranged, in indissoluble contexture and bearings upon one another. The Holy Bible is a self-interpreting book : all its component parts are reciprocally connected, and expletive, in one grand chain of necessary connection, so as to exhibit the full amount of God's gracious revelations to mankind, on subjects of the highest importance ; as well for the glory of God, as for the benefit and enlightening of rational beings : the typical observances, the prophetic descriptions, and the parabolic language and

transactions, which are therein recorded, are to be understood, as intended to lead the mind to those things which are therein contained, and which they are given, by inspiration of God, to illustrate: can it be denied, therefore, that the important, solemn subject, which we have under consideration, has in it a reference to the mode of Baptism, when we read that blood and water was poured from the pierced side of Jesus Christ: even those who would feel disposed, from deeply rooted prejudices, to deny to the pouring of the water from his side its referential character, would not hesitate to allow the pouring of the blood from the same wound what they wish to deny to the water; but the water and the blood are two of the three which bear witness in earth; "for there are three that bear record in Heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the Spirit, the water, and the blood: and these three agree in one." i. John v. It is therefore, worthy of the most serious consideration to what extent these three agree in one: that they do agree is undeniably, and even certain, from the scripture declaration quoted: and it is also certain that any thing that may have a tendency to counteract that agreement must be considered wrong and reverse of that beautiful order and harmony, which characterize the doctrines of the Bible, in their relative, and reciprocal bearings.

The pouring out of the Spirit upon all flesh, is, undeniably, the doctrine of the Bible. "And it shall come to pass afterward I will pour out my Spirit upon all flesh, &c." Joel ii. 28, And the shedding and sprinkling of blood, is, as undeniably, the doctrine of the Bible; "Saying, this is the blood of the Testament which God hath enjoined to you. Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission." Heb. ix. 20. And the blood of sprinkling which speaketh better things than the blood of Abel, is surely a phrase which is familiar to

every Bible reader, or surely ought to be so, as a term of reference to the blood which was shed for the remission of sins ; and which is applied by the Holy Ghost, in all its purifying, cleansing efficacy to the soul. "The blood of Jesus Christ his Son cleanseth us from all sin." I John i. 7. I will pour water upon him that is thirsty, and floods upon the dry ground : I will pour my Spirit upon thy seed, and my blessing upon thine offspring : and they shall spring up among the grass, as willows by the water courses." Isa. xliv. 3. 4. These and many other such phrases appear among the promises of God in the Holy Bible ; and, therefore, we have in scripture language, in the most explicit and most express terms, the mode of bestowing the Spirit, the water and the blood, the three that bear witness in earth, and that agree in one as above, that is, by pouring, shedding, and sprinkling ; but never by dipping in the Spirit, in the wind, in the fire, in the water, in the oil, or in the dove ; therefore, the dipping system breaks the agreement, in one, of these three witnesses, the Spirit, the water, and the blood ; for they agree, in one, by pouring, shedding, and sprinkling, as true and faithful witnesses for the glorious truths of the gospel : and their united testimony will ultimately confound all who oppose and counteract their faithful evidence and accordance.

The agreement in one of these three that bear witness in earth might be expected to cause the Baptists, who contradict, by their practice of dipping, their agreeing testimony, to pause and consider before they would fix, as their rule of interpretation of, *baptizein*, to baptize, their present adopted plan of administering what they are made to consider the gospel dispensation ordinance of Christian Baptism. Although a mass of overwhelming evidence from the united testimony of more remote, and less perspicuous passages, which still have reference to, and manifest bearing upon the subject in question should be misunderstood and rejected, yet the undeniable, explicit language of the word of God, with regard to the agreement in one of these three that bear witness in earth, the Spirit,

the water, and the blood, ought to have sufficient weight and influence on the mind and on the judgment of those who profess to be in authority for the administration of the holy ordinance of Baptism, so as to deter them from their present mode of dipping, which undeniably falsifies their united testimony. The Spirit is poured out upon all flesh : the water is poured upon the thirsty, and floods upon the dry ground, and the blood is poured, or shed, or sprinkled, as the holy scriptures every where testify, where even the most distant reference is made to the bestowing or applying of these most precious gifts of heaven to mankind. And indeed every good gift, and every perfect gift is from above, and cometh down from the Father of lights with whom is no variableness neither shadow of turning ; and if the referential or representative character of the holy ordinance of baptism be at all admitted, it must be administered by pouring, so as to represent truly and consistently the pouring out of the Holy Spirit upon all flesh : the pouring of the water upon the thirsty, and the floods upon the dry ground : as well as the shedding or sprinkling of the blood. These three that bear witness in earth do unquestionably agree in one as to the mode of administration ; and when they are viewed in their spiritual essence, character, and mode of application, the earthly, material element used in the administration of Christian Baptism, by man, must be considered, in its own character, an emblem of what is purely spiritual ; and, therefore, the Baptism administered thereby must be considered emblematic or representative Baptism : that is undeniably ; and so is the mode of administration, that a clear consistency in the representation may be undeviatingly observed. Now if the dipping bear no analogy to spiritual Baptism, what is it ? Has it sanctifying efficiency and virtue in itself ? Can what is applied outwardly cleanse and purify the soul from the guilt and pollutions of sin ? If not, the necessity of inward spiritual application is perfectly evident ; and that spiritual application is by the sprinkling or shedding

of the blood of Jesus Christ, in its heavenly, spiritual, essence, and purifying influence and sovereign virtue. "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." I John i. 7. "And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." I Cor. vi. 11. Therefore, by the inward spiritual application of the blood and Spirit of the Lord his people are washed, and sanctified, and justified in the name of the Lord Jesus, and by the Spirit of our God: but the spiritual, inward application for these purposes is by sprinkling, shedding, and pouring; and we, therefore, represent that merely in our practice, with the hope that the Lord himself in due time will fulfil his most gracious promise: "I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my Spirit upon thy seed, and my blessing upon thine offspring: and they shall spring up as among the grass, as willows by the water courses." Isa. Pedobaptists represent these promises by the outward application of the emblematic element, water, in the name of the Father, and of the Son, and of the Holy Ghost; and wait, in hope, for the glorious manifestation of the Lord's great and precious promises contained in his holy word, by which alone we have hopes of washing, sanctification, and justification in the name of the Lord Jesus, and by the Spirit of our God.

In reference, thereof, to the pouring of the Spirit, is the pouring of the water, in the administration of the holy ordinance of baptism, and any attempt to reverse the order of things in contradiction to the mode of baptism, by pouring, as exemplified and warranted, as in the three cases I have thus illustrated, must be considered daring presumption, when these three cases of scripture testimony are clearly and explicitly corroborated by an overwhelming mass of irresistible evidence from many parts of the Holy Bible: and together with all other relevant testimony, the trans-

lation and interpretation of, *Baptisthesesthe*, ye shall be baptized, by the Apostle Peter, and declared by him to be synonymous with the promise, by Joel, of the self same thing, by *ekchucin*, to pour out, surely ought to have great weight and consequence in our decision upon so important a subject, as a religious ordinance, which was instituted by Jesus Christ.

Whether the conduct of dipping Innovators be prompted by expectation of worldly gain, called in scripture, filthy lucre : by prejudice arising from ignorance : by reservation of mind superinduced by blind zeal and prepossession ; or by the combined influence of them all ; yet their conduct, with regard to their reversive mode, must be reprobated and exposed for the honour and glory of the truth ; and for the preservation of the orthodoxy of our most holy religion in faith and practice.

SECTION VIII.

REASONS FOR NOT DESCENDING INTO THE WATER
TO BAPTIZE.

Water is an emblem of the Spirit, and, since the day of Pentecost, we are under the government of the Holy Spirit, more immediately than they were during the two foregoing dispensations, by his kindly sanctifying influence: by his gracious mode of communicating instruction and knowledge: by making the servants of the Lord overseers over the household of God: and by reproof and correction, as may be found necessary for the prevention of crime, revolt, conspiracy, rebellion, apostacy, and final impenitency; and every species of impurity in thought, word, and deed: and as both the application of the water and of the Spirit has been, I trust, satisfactorily proven to be, by pouring, consistently with one another, as representative, and that which is represented, agreeing in one, so as to become, "one Baptism," descending into the water would destroy that agreement and consistency, and leave the Baptism of water an unmeaning, unconnected, solitary action in the Holy Bible.

The gospel dispensation is called, in the Bible, "a pure river of water of life"; and the Holy Spirit is signified by the water of life, of which the pure river is composed. "And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb." Rev. xxii. 1. The gospel dispensation is the pure river of water of life, as it succeeds the two former dispensations, Antediluvian and Mosaic, signified by the Throne of God and of the Lamb; and as the water of life signifies the Holy Spirit, we are thus led to an understanding of

the nature and character of the dispensation under which we live; and of the more immediate influence, and power, and government of the Holy Spirit, than was vouchsafed to the Church during the two preceding dispensations.

This division of the history of the Church of God, from the foundation of the world to the close of the gospel or third dispensation, into three distinct periods, is in accordance and harmony with the revelation which God has given of himself under the character of Father, Son, and Holy Ghost, one living and true God. The Church is one, and yet given, in its historical divisions, under three periods or dispensations; and each period or dispensation distinguished from the others, in its mode of government, characteristic aspect, and appropriate peculiarities. A fourth period or dispensation is in immediate expectation, when the saints shall reign with Jesus Christ a thousand years, still in accordance and harmony with the other or preceding dispensations or periods of the Church's history: the first three divisions are expressive of the government of the Church under the three persons of the glorious Trinity respectively: and the fourth period or Millennium is the period assigned to the Son of man, Jesus Christ, for his immediate personal government, as Jehovah our Righteousness, King of Zion, King of Saints. These views are no innovations, or fanatical notions; but the standard views of every enlightened member of the Christian Church, manifestly founded on the express word of God: the difference of belief is with regard to the doctrines and ordinances peculiar to these dispensations severally; and with regard to the subject under consideration, the mode is the point in dispute: whether it is scriptural to pour water on the infant in the name of the Father, and of the Son, and of the Holy Ghost; or leave them unbaptized heathens until they make some show of profession of being Regenerated, and Justified by faith, and in the state of salvation, and then to be descended with into a river, water, &c.: or here to be dipped, plunged, or immersed in the thrice Holy Name as above: to all these

cases we object, because they are not supported by divine authority, in the New Testament, since Baptism of the Holy Ghost, by pouring, was demonstrably exhibited on the day of Pentecost, when the subjects were sitting in the house where they were assembled together, as the infant gospel Church, waiting the promise of the Father, expressed by Jesus Christ, by the words, *Baptisthēsēthē en Pneumati Hagio*, translated, ye shall be Baptized with the Holy Ghost. These few words, in their constructed form, convey the promise of the Father—Joel ii. 28, renewed and repromised by Jesus Christ, Acts i. 5, and the mode and position of them who were baptized on the day of Pentecost, when the promise was fulfilled, shew the meaning of these words, *Baptizo en*, in so plain and explicit a manner as to leave no room for conjecture or hesitation, when the self-same words are found also in the Apostolic Commission, with reference to the outward symbolic Baptism with water. During the Mosaic permanency and the intermediate period of John's ministry and Baptism, there were descendings into Rivers and Pools frequently practised in their lavings, ablutions, and baptisms ; but since the Holy Ghost was manifestly given by the pouring out of the Spirit upon those who were Baptized with the Holy Ghost, descendings into rivers and pools have been laid aside to be discontinued to the close of the third or gospel dispensation, in consistency and accordance with the manner in which the Holy Ghost was given.

Water is an emblem of the Spirit, and since the day of Pentecost, we are under the immediate government of the Holy Spirit, by his kindly sanctifying influences ; by his gracious mode of communicating instruction and knowledge ; by making the servants of the Lord overseers over the household of God ; and by reproof, and correction, as may, by Him, be found necessary for the prevention of crime, revolt, conspiracy, rebellion, apostacy, and final impenitency in the Church ; and as there is no command in the New Testament for descending into a river or pool for the purpose of administering the holy ordinance of Baptism, we ho-

nour the Holy Spirit, under whose immediate influence, teaching, and government we act, by pouring the water, in reference to the mode of the Baptism of the Holy Ghost, without descending into a river or pool.

The gospel dispensation is called, in the Bible, a pure river of water of life ; and the Holy Spirit is meant by that phrase, water of life, " And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb." Rev. xxii. 1.

The gospel dispensation, comprising its laws, doctrines, and ordinances, is the pure river of water of life, proceeding out of the two former dispensations, signified by the throne of God, and of the Lamb ; as well as referring to Father, and Son, from whom the Holy Ghost proceeds : and as the water of life signifies the Holy Spirit, we are thus led to an understanding of the nature and character of the dispensation of the Church under which we live ; and the more immediate influence, power, and government of the Holy Spirit than the Church was during the two preceding dispensations : " The law was given by Moses, but grace and truth came by Jesus Christ." John i. 17. And, therefore, since the opening of the gospel dispensation, by the pouring out of the Spirit of God on the day of Pentecost, the things that were hid from the ages past were developed and clearly revealed. " But is made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." II. Tim. i. 10.

Descending into rivers and pools, before the Holy Ghost was given, prefigured the descendings of Jesus Christ into the many waters of affliction, and sorrow, and anguish, and overwhelming sufferings, and humiliatings, even unto death, which were poured down upon him, by the justice of the Father, in vicarious sufferings, for our sins ; for the iniquities of us all were laid on him, and he bare our sins on the Cross : and, in the advancing progress of gospel history, those descendings prefigured our once descending, as the

Church of Christ, bought with a price, into the gospel dispensation, or pure river of water of life : and since “ all things have been fulfilled, by Jesus Christ, which were written in the law of Moses, and in the Prophets, and in the Psalms, concerning him.” Luke xxiv. 44, prefiguring, referential usages, have been laid aside to be discontinued in the Church, which had manifest reference to things already accomplished by Jesus Christ.

Jesus Christ, having fulfilled all righteousness, and abolished death ; and having brought life and immortality to light through the gospel ; and been raised up by the power of God ; and being by the right hand of God exalted ; and having received of the Father the promise of the Holy Ghost, shed forth, or poured out, that which was seen and heard, on the day of Pentecost. Acts. ii. 32. 33. That day, therefore, opened a new era in the Church’s history ; and the pouring out of the Spirit, on that day, ended the descending into rivers for the purpose of cleansing, and sanctifying, which necessarily had to be practised, as typical, referential circumstances, until all righteousness could be fulfilled by Jesus Christ ; and until the Holy Ghost, according to the promise of the Father, should be poured out upon all flesh.” Joel ii. 28, which was done on the day of Pentecost. Thus then, the Church, on that day, entered into the gospel dispensation, by the initiatory ordinance of the Baptism of the Holy Ghost, which we represent by the initiatory ordinance of Baptism with water, without descending into water, pool, or river : when we consider outward Baptism emblematic of the Baptism of the Holy Ghost, we represent fairly and truly, when we pour the water on the subjects, without descending with them into any water, river, or pool. We have been within the confines or limits of the pure river of water of life, the gospel dispensation, since the infant initiation of the Church into the dispensation, on the day of Pentecost ; what was prefigured and represented by former descendings was fulfilled, when the gospel dispensation was opened and commenced ; and to con-

tinue in practice what was already fulfilled, would evidently be a bold denial, and rejection, of all that was fulfilled, as represented by former descendings into water.

It cannot be denied that all ablutions, lavings, plungings, immersions, and baptisms, which were practised in the Jewish Church, had manifest reference to the washing of regeneration and renewing of the Holy Ghost—the dispensation to which they belonged was a typical dispensation ; and, therefore, all these descendings, and washings, had not in them the virtue or efficacy which could take away sin ; but merely gave the answer of a good conscience, until that which was thereby represented should be fulfilled: washing with water signified purifying, cleansing, and sanctifying the conscience ; but surely no man who has any ordinary knowledge of the Holy Bible, would attribute to outward washing the efficacy or purifying virtue, which is found alone in the blood of sprinkling which speaketh better things than the blood of Abel. “ But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son clearseth us from all sin.” I John i. 7. “ And almost all things are by the law purged with blood ; and without shedding of blood is no remission.” Heb. ix. 22. Those legal ablutions, and purgings with blood, are laid aside, and discontinued, since Jesus Christ shed his own blood for the remission of sins ; and since the Holy Ghost has been evidently shed forth, or poured out, as manifested on the day of Pentecost : Since that day then we are under the gospel dispensation which was commenced by the real infantile initiatory ordinance of the Baptism of the Holy Ghost, which we represent by the outward infantile initiatory ordinance of the Baptism of water, within the confines or limits of the river, the gospel dispensation ; and we cannot, therefore, descend into water to administer the ordinance there, because that would be a denial of the fulfilment of all righteousness by Jesus Christ ; as well as of the commencement of the gospel dispensation, by the pouring out of the

Spirit of God upon all flesh, in the Baptism of the Holy Ghost, which we represent by the gospel outward ordinance of infantile initiation into the visible Church, the Baptism of water by pouring, shedding, or sprinkling. I have thus, therefore, given a view of a twofold infantile initiation into the gospel dispensation Church, an outward infantile initiation by the Baptism of water by pouring; and an inward infantile initiation by the Baptism of the Holy Ghost by the pouring out of the Spirit upon the subjects, in perfect harmony, accordance, and consistency; and we find no authority in all the New Testament for descending into a river, water, or pool, for the purpose of administering that, which was given in the Apostolic Commission, to represent and anticipate what they themselves had received by pouring, sitting in the house in infantile Church assembly.

The Church, once for all, entered into the gospel dispensation at its commencement; or in other words descended into the pure river of water of life, clear as crystal, on the day of Pentecost; and after travelling eighteen hundred years and upwards, within the banks of that river, or limits and confines of the gospel dispensation, we are now, as many as are the children of the day and of the light, on whom the day of the Lord shall not come as a thief in the night, reflecting with longing desire and expectation, on the signs of the times, and ready, at the call and command of the Lord, to ascend out of the channel of the river or gospel dispensation; and, at the same call and command, to enter into a dispensation of still more exalted and more glorious privileges and promises: a dispensation of the immediate reign of the Son of man, the man Christ Jesus, when the saints shall reign with Christ a thousand years, called commonly the Millennium.

The three dispensations, Antediluvian, Mosaic, and gospel dispensations, complete three periods of the Church of God on earth; in which, successively, he has been pleased to grant to the rational creation, more and more exalted views, revelations, and de-

velopments of the attributes of the Godhead ; of his counsel and will ; of the laws and ordinances of his kingdom ; of the glorious plan of salvation : and of the future blessedness of the saints, in the regions of a blessed and a glorious immortality : and these three divisions of the history of the Church answer to the number of the Trinity, Father, Son, and Holy Ghost ; and, as the Son assumed the human nature, a fourth period is announced in scripture language, and revelation, near at hand to commence, suitable in its character and developments, to the exalted character and royal dignity of Jesus Christ, in manhood, as the King of Zion, King of Saints ; but as we are still under the gospel dispensation, the pure river of water of life, our views, with regard to the ordinances of the gospel dispensation, must be confined within its limits.

The gospel dispensation was presented and revealed to John in spiritual vision, as a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb, signifying the purity and spirituality of its doctrines, laws, and ordinances ; as well as the purity and holiness of life and conversation which become the gospel of Jesus Christ. "And let every one that nameth the name of Christ depart from iniquity," II Tim. ii. 19, conformable to the purity and holiness of the nature and character of the dispensation itself, which is more immediately under the sanctifying influences of the Holy Spirit than the preceding dispensations were. And it is put beyond doubt, that the water of life the Holy Spirit, was poured out upon the people, not only in the first glorious manifestation of the Baptism of the Holy Ghost ; but also in continuation, without any command to descend into water ; but merely to be Baptized. "Then Peter said unto them, Repent, (and not, Believe, as the Baptists hold out to their hearers) and be Baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts ii. 38. And when the Bible gives no authority, or command ; or example by authority or command, to descend into any water or river, on that ever memora-

ble day, or at any given period or stage of the history of commands, and examples by authority and command, until the close of the Book of Revelation, in the New Testament throughout, the present descendings into salt or fresh water, indiscriminately, for the purpose of Baptizing, is without one shred of command, or example by authority and command, in the whole Greek New Testament. And Peter, surely, who was initiated himself, and many with him, in their infancy in the faith, on the very day on which he preached to thousands to Repent, and be Baptized every one of them in the name of Jesus Christ for the remission of sins, and they would receive the gift of the Holy Ghost, would not omit so necessary a direction as to go to a river or pool and there dip the people ; but Peter, on that very day, interprets, *Baptizo en*, by Joel's pouring out the Spirit upon all flesh, in reference to the Baptism of the Holy Ghost, and surely Bible critics will not be guilty of so gross a blunder, as to make Peter speak a contradictory language in his ever memorable sermon on the day of Pentecost : in the early part of his sermon he interprets Christ's words, *Baptisthesesthe en Pneumati Hagio*, ye shall be Baptized with the Holy Ghost, by, *ekcheō apo tou Pneumatos mou epi pasan sarka*, I will pour out of my Spirit upon all flesh, Acts, i. 5,—and Acts ii. 17, and when there is only, one Baptism, or two agreeing in one, surely Peter would not give a contradicting, disagreeing character to the twofold Baptism of the gospel : he had in an early stage of his sermon declared that the inward, spiritual Baptism is administered by pouring ; the doctrine was given with regard to Baptism before the Jews were pricked in their hearts, and cried out men and brethren what must we do ; and before Peter recommended to them to Repent, and to be Baptized every one of them in the name of Jesus Christ, and they should receive the gift of the Holy Ghost ; that is, Repent, and receive first the representative Baptism with water outwardly in the name of Jesus Christ, and ye shall afterward receive that which is represented, the Baptism of the Holy Ghost.—Now he de-

clared before that the thing represent was by pouring ; and, therefore, there could be no difficulty in representing what was already explained, and the mode proved by the promise of God by Joel, and by the promise of Jesus Christ, by *Baptizo en*, words which he declares to be equivalent and synonymous with the, *ekchuo epi*, to pour out upon, of Joel. And when there is not a shred of authority or command since that day, given in the Greek New Testament throughout, for descending into water for the purpose of administering the holy ordinance ; and when there is a certainty for the administering of the Baptism of the Holy Ghost by pouring upon, it is safer not to be wise above what is written ; but to shew the perfect consistency of the holy scriptures in the consistency of its ordinances both outwardly and inwardly, that outward pouring, and inward pouring may be shewn to agree in one and become “one Baptism.”

As the Holy Spirit, therefore, of which the pure river, the gospel dispensation, is composed, is, according to promise, poured out upon all flesh, without any descendings into water for that purpose, we cannot, we dare not but represent the pouring upon of the Spirit by the pouring upon the subjects of the water in Baptism, so as to observe the necessary consistency between the two, that they may be seen to agree in one, and thus become one.

The spiritual understanding of the doctrines of the gospel has been, in several ages and countries throughout Christendom, at a very low ebb ; and still, although the light of the glorious gospel of Jesus Christ is bursting forth, in various parts of the Church, in illuminating vigour and splendour, gross darkness, and ignorance of the spirituality of the scriptures, as is exhibited in Tupper’s unscriptural Tract, pervades the human mind to a woful degree ; and, therefore, purely spiritual doctrine, when advanced, is apt to bring down the anathemas of the blind, heathenish branches of the Church upon the enlightened part of the self-same Christian Church : it has always been so, and of necessity it must continue so, as long as

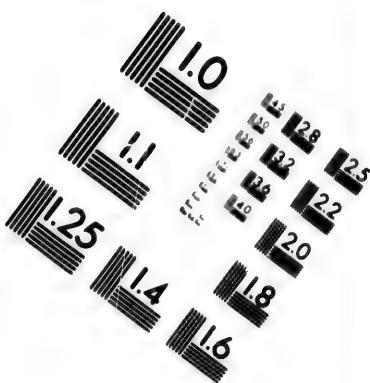
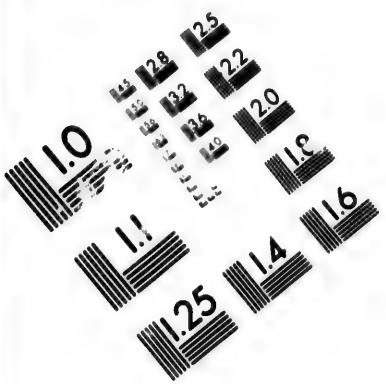
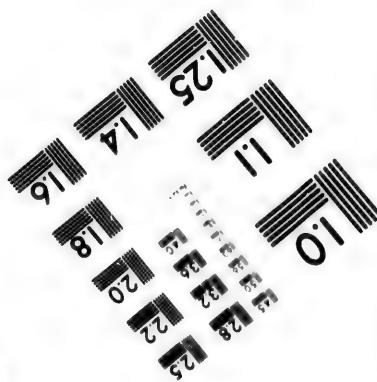
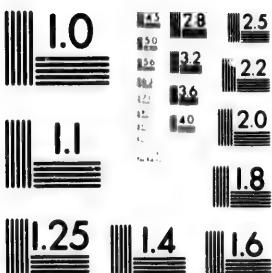
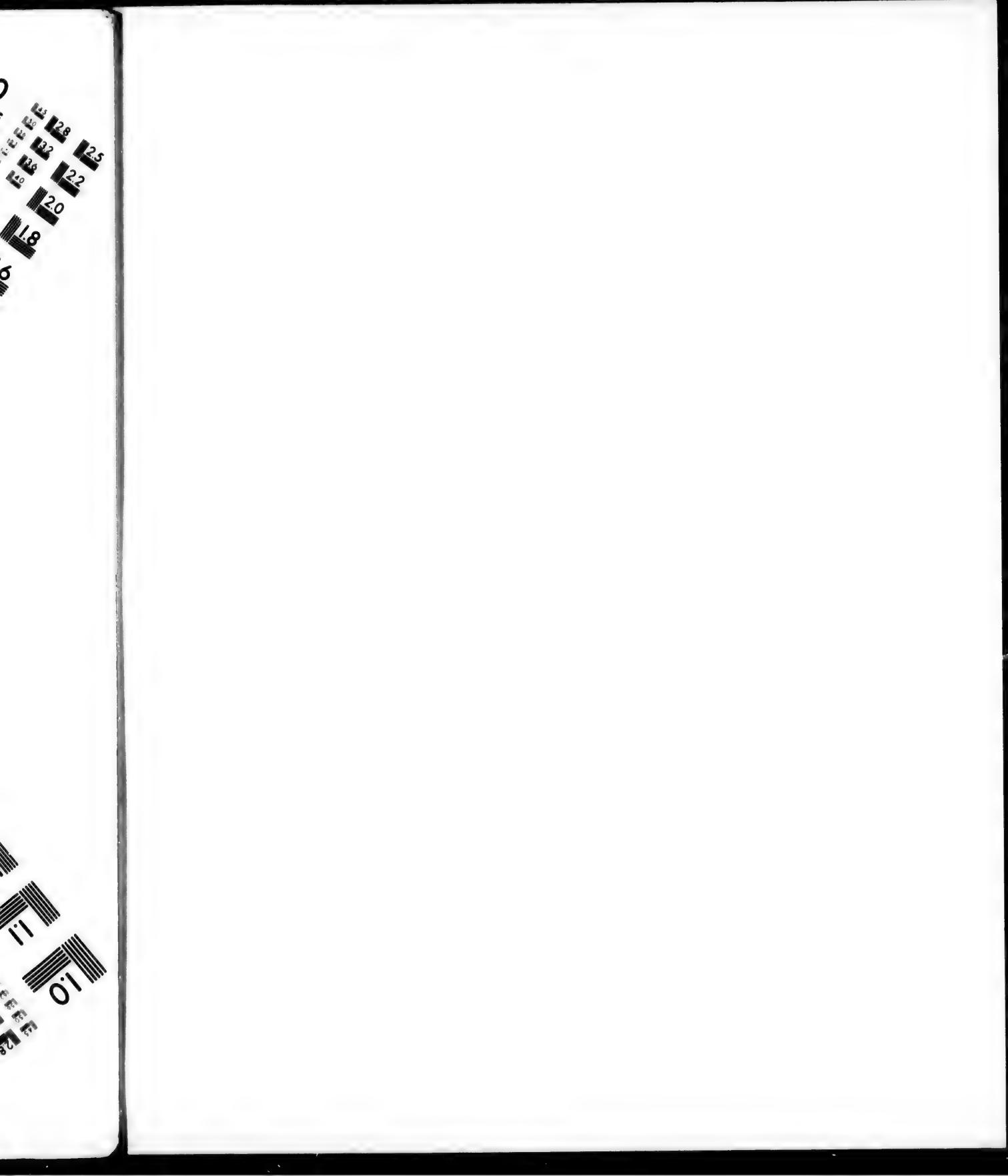


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tares and wheat are permitted to grow together in the same field : " nevertheless the Lord hath not left himself without witness, in that he did good, and gave us rain from Heaven, and fruitful seasons, filling our hearts with food and gladness." Acts xiv. 17. The pure river, therefore, has never been dried up or wholly become stagnate, for he gave rain, the former and the latter rain, in several parts of the Church for refreshing and for fruitful seasons, thus filling his people's heart with food and gladness : we are, therefore, since the day of Pentecost, as a Christian Church, in the channel of the pure river of water of life, between its two banks, or the beginning and ending of the dispensation ; and every child which has been born to Christian parents, since the beginning of the present dispensation, or shall be born until the close thereof, has been, and shall be born within the banks of the pure river ; and none have been, or shall be born, to Christian parents, from the commencement of the dispensation to its close, within the pale of the Christian Church, that could be considered outside of the banks of the pure river, or limits of the gospel dispensation ; therefore what is already realized need not to be represented.

With a clear understanding, therefore, of past typical, figurative, referential, and representative circumstances, and of their certain fulfilment, we are brought to the simplicity of the truth as it is in Jesus ; and, therefore, have a two-fold Baptism in view, agreeing in one, both as to its character and mode of administration, that is, the Baptism of water outwardly, and the Baptism of the Holy Ghost inwardly, and both administered within the limits of the dispensation ; we, therefore, Baptize the infants of Christian parents, by pouring, or shedding, or sprinkling the water upon them, in the name of the Father, and of the Son, and of the Holy Ghost, so as to observe harmonious connection and consistency between external and internal Baptism, that they may agree in one and become one Baptism. " For, by one Spirit are we all Baptized into one body, whether we be Jews,

or Gentiles, whether we be bond or free ; and have been all made to drink into one Spirit." I Cor. 12, 13. And, " There is one body, and one Spirit even as ye are called into one hope of your calling ; one Lord, one faith, one Baptism." Eph. iv. 4, 5. That one Baptism is not by dipping or immersion in salt or fresh water indiscriminately ; but the Baptism of the Holy Ghost, by the pouring out of the Spirit of the living God upon all flesh, according to promise ; and represented only by the pouring of water upon the subjects, or as the two may agree in one, and still be manifested as the two-fold one Baptism of the gospel dispensation.

Any person of ordinary intelligence and common discernment may easily distinguish between, pouring out upon, which is the scriptural form and mode, and dipping in, which is not in use, since the day of Pentecost, by the authority of the word of God : Since Peter proved the meaning of the form of expression used by Jesus Christ, *Baptisthesesthe en Pneumati Hagio*, ye shall be baptized with the Holy Ghost, to be Baptism by pouring out upon ; and indeed never was used in application or reference to the Baptism of the Holy Ghost. By what rule or authority then would the Baptists translate *Baptizo en*, dip in, when the words are applied to the ordinance, when Baptism with water is commanded to be administered by that word in dispute, *Baptizo*, when the same word, Baptize, must be understood to signify, according to Peter's judgment and understanding of it, when applied to inward Baptism by the Holy Ghost, pouring out upon ? Counter translations of the same word, when applied to the same purpose, to suit sectarian systems, is repugnant to sound Biblical knowledge and criticism. The word baptize was used, before the Holy Ghost was given by the pouring out of the Spirit in Baptism, to signify washing, and sanctifying ; and descendings into pools and rivers were practised ; but since the Holy Ghost was given, Baptism has become the sign and seal of the covenant ; and as blood was shed in the administration of the sign and seal during

the Mosaic dispensation ; and as Baptism must be considered the outward sign and seal as a representation of the Baptism of the Holy Ghost, the inward sign and seal, it must be administered by pouring without descending into water or river.

The ablutions and purifications of the Jews, and the after Baptism of John, were not typical sign and seal of the covenant ; and, therefore, the pouring, or shedding, or sprinkling of the Blood of the covenant were not represented so immediately by them as by the blood shed in the administration of the sign and seal, and by the blood shed in the sacrifices which were offered under the Mosaic dispensation, and Levitical Priesthood—those washings and ablutions signified the after condition, or the consequent purity and holiness effected by the shedding, and sprinkling of blood; and by the pouring out of the Spirit upon all flesh, in the washing of regeneration and renewing of the Holy Ghost : but the act of bestowing what cleanses, purifies, and sanctifies is what we have under consideration, and not the after work of cleansing, purifying, and sanctifying, or the after condition, as the Baptists would exhibit without scriptural authority or example. See Tupper's Tract, &c.

Surely the commissioned, qualified, inspired Apostles, who received the "one Baptism," by the pouring out of the Spirit upon them, could not but understand and know how to represent what they had clear experience of : nor would the Holy Spirit leave them in ignorance of that simple, though important, part of their duty ; and consequently, there is no instance on record, in the New Testament, of any of them going down into a river, pool, or any water for the purpose of Baptizing ; and as the Baptists insist so much on a command, and obedience to a command, we call upon them to shew a command, or any Apostolic authority, for descending into water, for the purpose of Baptizing in the name of the Father, and of the Son, and of the Holy Ghost : they do it without command, authority, or example, and yet in their shameless audacity call upon us to shew an example of pouring

or sprinkling : this they do in the very face of Peter's interpretation of Christ's words, to Baptize with, and his own declared experience of being Baptized by the pouring out of the Spirit upon him : and since there is no example, on record in the Holy Bible, no, not one, where any of the Apostles by the authority of Jesus Christ, or any other by their delegated authority, ever went down into water of any kind, for the purpose of administering the Christian ordinance of Baptism, the Baptists are requested to shew by what authority, or after what example, they act in their dipping, in opposition to the practice of learned, intelligent, enlightened thousands of the tried, and approved Messengers of Jesus Christ.

The authority they attempt to draw from the case where John the Baptist descended with Jesus into the River Jordan is not admissible relevant proof, because that was not the gospel Baptism, but an act of fulfilment of the law of Moses, or of fulfilling all righteousness, according to Jesus's own declaration, "Suffer it to be so now ; for thus it becometh us to fulfil all righteousness." Matt. iii. 15. John's baptism of repentance was preached and administered before the Mosaic dispensation was fully closed, as has been shewn fully under another section, for the Scribes and Pharisees were then in Moses' seat, and the gospel dispensation was not then commenced : because that the Holy Ghost was not yet given ; because that Jesus was not yet glorified. "In the last day, that great day of the feast, Jesus stood and cried, saying, if any man thirst, let him come unto me, and drink : he that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water (but this spake he of the Spirit, which they that believe should receive : for the Holy Ghost was not yet given ; because that Jesus was not yet glorified.") John vii. 37. Jesus came into the world to give perfect obedience to the law : to fulfil all righteousness : to fulfil all things which were written in the law of Moses, and in the Prophets, and in the Psalms, concerning him : and to satisfy the divine justice by vicarious sufferings ;

therefore, he submitted, in fulfilling all righteousness, to be circumcised, and also to be Baptised of John in Jordan ; but when he exclaimed on the cross, it is finished, all righteousness was fulfilled and to follow John's example would be to deny that all righteousness was then fulfilled when Jesus exclaimed, in triumph, it is finished. Justice was then satisfied, and the Father was then reconciled to guilty sinners through the satisfaction then given to justice by the obedience and vicarious sufferings of Jesus Christ his Son ; and would the Baptists drag us back to Jordan, and the Baptism by which Jesus Christ declared they were thus fulfilling all righteousness, to the palpable denial of what was finished, not to be repeated after the whole was finished on the cross, by Jesus Christ, when he bowed his head, and gave up the Ghost ? And also to the manifest contradiction of his Father's full and explicit testimony and approbation ? “ For we have not followed cunningly devised fables, when we made known unto you the coming of our Lord Jesus Christ, but were eye witnesses of his majesty. For he received of God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.” II Peter i. 16.

The Mosaic dispensation, and intermediate period of John's ministry, together with the observances that belonged to them, were ended, and to be discontinued from that time thenceforth for ever, and a new era was about to commence ; that the gospel dispensation Church, forgetting the things that are behind, might reach forth unto those things which are before, and press toward the mark, for the prize of the high calling of God in Christ Jesus. Phil. iii. 13. 14. Therefore, as all things are already fulfilled, we do not revert to ordinances and observances which were typical and preparatory of better things to come, and which were necessarily practised and observed until the full accomplishment of those things which they were given to typify and represent, for keeping alive the hope and expectation of those who believe in the

coming of the Messiah, and for that purpose observed those things which were commanded them by the law of Moses, as they were prescribed to them by inspiration of God: therefore, in the full belief that all righteousness hath been accomplished, by Jesus Christ, we have discontinued the typical, representative observances of the Mosaic ritual, and now represent the gospel promise of the Father. "And it shall come to pass afterward I will pour out my Spirit upon all flesh," by pouring out the water upon all flesh, without descending into water, that inward pouring upon, and outward pouring upon, may agree in one; and that there may not be two Baptisms, inward pouring upon, after coming up out of the Jordan of affliction, after the example of Jesus Christ; or rising up, after the example of Paul; and outward dipping, after regeneration, faith and salvation are obtained, which is never the case until the believer has arisen from his sorrowful state of affliction, and become a new creature in the possession of life from spiritual death, in contradiction of one another: therefore, sufficiently satisfactory reasons are given for our not descending into rivers or pools for the purpose of administering the holy ordinance of Baptism there, either by dipping or pouring: and besides these supplementary reasons, I formerly proved in other sections of the work, that the words used by Jesus Christ *baptizo en*, are, by the Apostle Peter, interpreted, pouring out upon, in his application to the Baptism of the Holy Ghost, of these very words, which must be considered the main ground of dispute and controversy with regard to the mode of baptism.

We require not, therefore, to borrow the auxiliary skill and wisdom of men of different denominations and persuasions to help us out with a meaning and translation for *Baptizo en*; Peter has been taught of God to furnish us with the mind of the Holy Spirit on the subject, to save us the trouble of ransacking the conflicting volumes of antiquity, and to swell our works to an useless bulk by quotations from their conjectural, contrary views on so simple a subject: it is

sufficient for us to understand that Jesus Christ promised Baptism by those words which we have every where in the New Testament where the gospel ordinance is spoken of ; and that Peter declared that the meaning of Christ's words, *Baptisthēsēsthe en*, ye shall be Baptized with, is, what Joel's expression with regard to the self same promise contained, and was meant to convey, to baptize by the pouring out upon the subjects of that by which they are baptized, and no river, or pool, or water mentioned. Therefore, unless people themselves are desirous of starting doubts, darkening counsel without knowledge, to serve some favourite, denominational purposes of their own framing, it must be allowed that the words used in the original language are sufficiently explicit and authoritative from Peter's pen, and interpretation, in the application of them to the gospel baptism : and that the twofold one baptism of the gospel dispensation, inward baptism and outward baptism, agreeing in one, is to be administered, both inwardly and outwardly, in perfect harmony and consistency, by the pouring of that upon the subjects, without descending into water, in either case, by which they are to be baptized.

SECTION IX.

THE EUNUCH'S BAPTISM IS NO PROOF OF DESCENDING INTO A RIVER, OR WATER FOR THE PURPOSE OF ADMINISTERING CHRISTIAN BAPTISM.

Much stress is laid by the Baptists upon the descending of Philip into the water with the Ethiopian Eunuch for the purpose of baptizing him; but were they properly to attend to the condition of the Eunuch, and his nativity, their argument, rested upon that foundation, would, even to themselves, appear less plausible.

It is proper, therefore, by a relation of the uncircumcised Eunuch's condition, to undeceive those who may have been misled by that circumstance, in the character in which it is held out to general view, by those who find it their interest to use it for their own peculiar purpose, and who may not have had an opportunity of acquiring knowledge of those things for themselves. According to Cruden's concordance, the Eunuch was of that class of people called proselytes of the gate, who were not required to be circumcised, as the Jews were, nor to obey the law of Moses, but to observe the rules that were enjoined to the children of Noah. These precepts are seven in number, viz. 1. Obedience to Judges, Magistrates, and Princes, 2. The worship of false gods, superstition and sacrilege, are forbidden. 3. Cursing the name of God, blasphemies, and false oaths, are forbidden. 4. All incestuous and unlawful conjunctions and copulations, as sodomy, bestiality, and crimes against nature, are forbidden. 5. The effusion of the blood of all sorts of animals, murder, wounds and mutilation are forbidden. 6. Thefts, cheating, lying, &c. are forbidden. 7. The parts of an animal, still alive, not

to be eaten. These were the rules prescribed to the proselytes of the gate, of which class the Eunuch was, and which alone were enjoined on them to observe. Now three things were required in a complete Eunuch, which were washing or plunging his body in a cistern of water, circumcision, and sacrifice.

I ask now, and request of any learned Baptist, who may see any thing of consequence in my question, was it that washing or plunging in water, so as to become something like a complete proselyte, the Eunuch requested, and thereby to be admitted more closely into the Jewish commonwealth and privileges ? He was not received on catechumenal trials, nor joined to any Christian Church in consequence of what he received ; but by Christian baptism the baptized are initiated into Church membership, and Christian privileges. And if the question cannot be satisfactorily solved, how can the Baptists support and defend their dipping system, by so precarious and uncertain an example for descending into water with the subject for Baptism, since the day of Pentecost, that is found on record in the whole New Testament.

The Mosaic ablutions, and subsequent baptism of John, belonged not to the gospel dispensation, for they were prior to the Apostolic Commission, and the baptism of the Holy Ghost on the day of Pentecost ; and were not administered in the name of the Father, and of the Son, and of the Holy Ghost : and as no name is mentioned in the New Testament in which the proselyted Eunuch was baptized, the question with regard to what baptism he received must remain unanswered upon scriptural grounds and authority, and the Baptists must inevitably be considered to follow an example, which they cannot possibly prove to be the gospel baptism.

The Eunuch was a heathen by nativity, and merely proselyted to the Jewish religion, and consequently, without the least shadow of doubt not of the covenant-ed people, the descendants of Abraham, within the line of promise, to whom the sign and seal of the covenant was enjoined, and who could be addressed by

Peter, as on the day of Pentecost, "For the promise is unto you and to your children, and to all that are afar off, as many as the Lord our God shall call."

He could not be considered as included in the following passage by the Prophet Isaiah, "They shall not labour in vain, nor bring forth for trouble ; for they are the seed of the blessed of the Lord, and their offspring with them." Isa. lxv. 23. I am well aware, that the all that were declared in Peter's declaration of the promise of the covenant to be then afar off, are generally considered to be the ancient heathen nations; but where were the Ten Tribes of Israel then, who were originally included with Judah and Benjamin in the covenant which God made with Abraham, to the exclusion of all the other nations of the world? Were they not then mixed in among the idolatrous nations of the earth, and generally become idolatrous heathens themselves? But nevertheless, because it was in the purpose of God that they should be in-gathered again, in mercy to his ancient, covenanted people, he appointed the outer court of the Temple for the Gentiles to worship God there, and to offer gifts, that there might be a place appropriated for them, when they should come to Jerusalem to worship the God of Jacob there, that Jehovah's name might be great in Jerusalem, even among the heathen or Gentiles : and that none of his scattered, heathenized people should be prevented to enter the courts of the Lord's house, when influenced, and inclined to return to the city of their ancestors, where they formerly worshipped the Lord their God, in his holy Temple ; therefore, as many as the Lord our God shall call, are all those whose hearts the Lord might incline to seek him in the place of his habitation, where he purposed his name should forever dwell. Is it not, therefore, more in accordance and harmony with the tenor of the covenant, and the views given thereof in its restrictive nature and character, to restrict the promises contained therein and connected therewith, in this expression of its extension and permanency by the Apostle, as God himself has done in the wording of the covenant ; and

as Isaiah has done, in the passage quoted. Peter applied, in the first part of his address, the terms of the covenant to the house of Israel, and by what authority in the Bible could he hold out the promises of the covenant to people, which God did not include in the terms of the covenant? "And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto thee, and to thy seed after thee." Gen. xvii. 7. The promises of the covenant are restricted by God himself to Abraham and to his seed; and they are also restricted by Isaiah; and why may he not be understood, in connection and harmony with them, to imply the ten Tribes which were then afar off among the nations, when he says, and to all that are afar off, as many as the Lord our God shall call? They cannot be excluded, and it would require to be proven, by express declarations of scripture, that those who were not included originally under the terms of the covenant; and to whom circumcision, the sign and seal of the covenant, was never enjoined, have obtained a right to the blessings and privileges of the covenant along with the children of promise.

It is time the Church of Christ should attend to the distinction which God has placed between the tares and the wheat; because the time is at hand when the separation shall undoubtedly be made, which is reserved, by Jesus Christ, in the parable, until the day of the harvest. Lift up your eyes, for the fields are already white unto the harvest.

It is too generally maintained that Jesus Christ has done away all distinction between Jew and Gentile: that he hath broken down the middle wall of partition between them: and that the gospel promises are held out to all alike: Such doctrine would well suit universalists; and all who make no distinction in doctrine between tares and wheat: the middle wall of partition has, by Jesus Christ, been broken down between Israel and Judah as prophesied by Ezekiel. "Say unto them, Thus saith the Lord God, I will take the stick of Joseph, which is in the hand of Ephraim, and the

Tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand.—And one king, shall be king to them all : and they shall no more be two nations, neither shall they be divided into two kingdoms any more at all.” Ezek. xxxvii. 19, 22. The middle wall of partition there is to be broken down fully and finally, when the harvest is ended, as there was a commencement of it at his death, when the veil of the temple was rent in twain from top to bottom, signifying that a new and a living way is consecrated through the veil, that is to say, his flesh, into the holiest. That new and living way is consecrated through the veil into the holiest to all the wheat ; but not surely to all the tares with them without distinction : The wheat according to promise, is to be gathered into the barn ; but the tares are to be gathered into bundles to be burned : the middle wall of partition between tares and wheat then is not in the purpose or counsel of God to be broken down, so as to admit both, without distinction, to a parity of condition, and privileges, and blessings ; nay but the distinction is fixed unalterably in the word of God, and is intended to be maintained in doctrine, until all is accomplished : until the tares, according to their fate and destiny, are gathered into bundles, to be burned, and the wheat into the garner. But it must be remarked that God made Abraham the Father of many nations : “ Neither shall thy name any more be called Abram ; but thy name shall be Abraham : for a Father of many nations have I made thee.” Gen. xvii. Now the Latin word, *gentes*, is that from which the English word, Gentiles, is derived ; and, therefore, very particular care should be taken, in applying that word ; because Abraham was the Father of many, *ethnē*, nations, *gentes*, or gentiles ; there are, therefore, many *gentes*, gentiles, and nations of promise, as the descendants of Abraham, Isaac, and Jacob ; as well as many *gentes*, gentiles, heathens, and nations which never were included in any covenant which is recorded in the Bible ; but the two kinds are now only to be discovered by man in

the doctrines of the Bible, and not by any peculiar denominational name, or discriminating rule ; for God says, "I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth." Amos ix. 9. It is nevertheless the purpose of God to gather all the nations of promise, out of all nations, kindreds, tongues, and people, among whom they were scattered in the dark and cloudy day : now here is the distinction which must be observed in doctrine, until the full development of the purposes of God ; and until his promises, which are all, in Christ Jesus, yea, and amen, are fully accomplished.

Holding these views then, I find it scriptural and safe, to apply the declaration of Peter, "The promise is unto you, and unto your children, and to all that are afar off, even as many as the Lord our God shall call." To the twelve Tribes scattered abroad. The Apostles are directed to address Epistles to them. James addressed his Epistle to them in very pointed, endearing language, and very express terms. "James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting." James i. 1. And if that application should be denied and gainsayed, let the gainsayer keep consistency between the promises of God, to that effect, in the Old Testament, and the fulfilment of those promises, in the New Testament ; and prove, if he can, whether the Gentiles were prohibited from entering into the Temple of God in Jerusalem, to worship God there, for any other reason, than that they were not under covenant to God, as the twelve tribes were ; and whether that exclusion, for that reason, under the Mosaic dispensation, may not have reference, in harmony and consistency, to similar exclusion under the New, so as to affect their condition. Tares are undoubtedly mixed with the wheat, under the gospel dispensation, from its beginning to its termination, to be then gathered into bundles, and I would ask the gainsayer, who are meant by the tares ? He, who knows the hearts of all men, knew what line they were of, although

mixed with his covenanted people, the children of promise ; and, therefore, left the distinction between tares and wheat, until the day of the harvest, on record in his word, in order that the same distinction, in doctrine, and as far as practicable, in treatment also, should be maintained in his Church, until his omniscience and power are displayed, in their final separation : for it is for that purpose it is recorded by inspiration of God, in the Holy Bible.

Now the Ethiopian Eunuch, in every sense of the word, was of the uncovenanted Gentiles, only proselyted to the Jewish religion, and when under the preaching of Philip, he made profession that he believed that Jesus Christ is the Son of God, and requested Baptism, he received it at his own request, and neither by commandment of Jesus Christ, nor Apostolic authority ; but merely by permission. Widely different is the account of the baptism of the Eunuch and beautiful and satisfactory history which is handed down to us of the Baptism of Cornelius and his family : the Eunuch received Baptism, by permission and not by commandment of Jesus Christ ; but Cornelius and his family, by the command, and authority of an inspired Apostle : these two Baptisms, therefore, are not parallel cases, although both the Eunuch and Cornelius were proselytes from heathenism to Judaism : the one is obtained by request ; but the other is given by Apostolic command and authority : in the one case, there is no mention of spiritual endowment ; but the other is by Apostolic command, upon clear proof of qualification : in the one case, it is given at the Eunuch's own request, without catechumenical trial ; but merely upon bare profession : in the other, neither by request, nor on bare profession ; but upon proof by clear demonstration of the Spirit ; and Apostolic authority and command. "While Peter spake these words, the Holy Ghost fell on all them who heard the word. And they of the circumcision who believed were astonished, as many as came with Peter, because on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with

tongues, and magnify God. Then answered Peter, can any man forbid water (any of you of the circumcision) that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be Baptized in the name of the Lord. Then prayed they him to tarry certain days." Acts x. 44.—In the request of the Eunuch, " Lo, here is water, what hindereth me to be baptized? we find much difference between that case, and the case of Cornelius and his family, which was directed by Apostolic authority: where the gift of the Holy Ghost was given, under the preaching of Peter, his hearers did not presume to propose; but enjoyed in silence, at least as regards request, what influence and communications of the Spirit they had received, and left to Apostolic authority and teaching, whatsoever might still be necessary, and did not presume to dictate to the divine Messenger, through whose word they had received all that they were in sweet enjoyment of: they had already received more than they could expect, and were satisfied: they had already received the inward spiritual Baptism, and saw no need of the outward, until Peter showed the necessity of outward Baptism in connection and harmony with what they had already received, even the gift of the Holy Ghost; and when thus instructed, they cheerfully accepted what office bearers were commanded by the Apostle to apply.

And besides another important circumstance or two, in those two, by no means parallel, cases, may be advanced: in the case of Cornelius, the approbation of God is given with regard to his devotion—" A devout man, a man that feared God with all his house, which gave much alms to the people, and prayed to God alway." Cornelius saw a heavenly vision, and received divine direction, to send for Peter, who should speak words unto him.—While Peter yet spake these words, the Holy Ghost fell on all them who heard the word. For they heard them speak with tongues, and magnify God. Then answered Peter, can any man forbid water, that these should not be baptized who have received the Holy Ghost as well as we? Then he commanded

them to be baptized in the name of the Lord: that is according to the terms of his commission, in the name of the Father, and of the Son, and of the Holy Ghost; for the three names are comprehended under that Glorious name; "For in him dwelleth all the fullness of the Godhead bodily." Col. ii. 9. Whereas the approbation of God is neither expressed nor recorded in favour of the Eunuch, as a devout man, only "The Spirit said to Philip, go near and join thyself to this chariot." Acts viii. 29, without giving any commendation of the charioteer; but left Philip to the guidance of the Spirit as he should judge of the Eunuch upon trial: in this case there is no mention of any heavenly vision, as in the case of Cornelius; nor any direction to send for Philip: nor is there any mention of the Holy Ghost's falling on this man, as on Cornelius, and his family, nor of his speaking with tongues, nor of his magnifying God, like Cornelius and his family; but merely on his own request and bare profession, without any demonstration of the Spirit, as in the other case, received Baptism.

Now, in the case of the Eunuch, there is a total absence of the approbation of the word of God, with regard to his condition, only that his own declaration, along with the other circumstances of the case, is recorded by inspiration of God. "Lo, here is water, what doth hinder me to be baptized? And Philip said, if thou believest with all thine heart thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God." Acts viii. 36. 37. Philip, therefore, on that bare profession granted his request. Now this case, at best, is to any candid critic, who will not carelessly take important subjects for granted upon the use and wont of any system, a doubtful case, with regard to the Baptist catechumenal test, regeneration, justification, and salvation, so as to consider the Eunuch a proper subject for Christian Baptism, on the very test of those who are left to this solitary instance, of descending into the water to be baptized, since the day of Pentecost, as far as the sacred records are concerned.

The Ethiopian Eunuch, like many others, was proselyted to the Jewish religion, and went, as such, to Jerusalem to worship God in the court of the Gentiles, the only place to which, according to the law of Moses, he could have access: and the Jewish plungings and washings in water, which they used for making the proselytes of the gate complete proselytes for admission to more Jewish privileges, the Eunuch wanted, and was familiarized to the practice; and, therefore, as no command, by divine authority is on record, to give him Baptism, the safest way is, not to be wise above what is written, and to consider his Baptism, that which the proselyte required before he could be received into Jewish privileges and freedom; for there is no name mentioned, in which he was baptized; as there is no name mentioned in which proselyte plunging and washing was administered; but merely that Philip baptized him: whereas Cornelius and his family who had received the gift of the Holy Ghost, were commanded, according to the Apostolic commission, by Peter, to be baptized in the name of the Lord. There, therefore, lies the difference, the Baptism of them who received the gift of the Holy Ghost, was by divine command and Apostolic authority, upon clear demonstration of the Spirit, that the subjects were accepted of God, to be admitted into Christian fellowship and privileges, without their descending into water.

And such also was the condition of Lydia and her family. "And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended to the things that were spoken by Paul. And when she was baptized, and her household, she besought us, saying, if ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us." Now these two cases, are parallel cases in general; but the case of the Eunuch bears no analogy to them; neither to the case of Cornelius, nor to that of Lydia: but is exhibited a solitary unconnected case, with regard to

Christian Baptism ; but, by the law, in the mouth of two or three witnesses every word shall be confirmed : let the Baptists bring one or two witnesses along with that case of the Eunuch to confirm it as a Christian Baptism if they can ; but there is not another case of the same kind ; but proselyte plunging or washing to be found, so as to authorize them to call it Christian Baptism, upon the ground of the Apostolic commission, by which we must abide.

I have already adverted to a great and important circumstance of divine manifestation, the pouring out of the Holy Ghost, on the day of Pentecost, on the Lord's people, as the alone baptism, which in the spirituality of scripture language, can be called the "one baptism ;" because this undoubtedly, is, by Jesus Christ, called baptism. "But ye shall be baptized with the Holy Ghost not many days hence." Acts i. 5. And because the holding up of the baptism of water outwardly, as the "one baptism" of the gospel dispensation, would falsify the word of God : or make the baptism of the Holy Ghost figurative, as Tupper has attempted foolishly and profanely to do, and the baptism of water what is represented by it ; but that would reverse the order of things in the Bible, as water is an emblem of the Spirit, and not the Spirit of water : and, besides, should the two be allowed and countenanced, even in that reversed order and form, they never could be made to agree in one, so as to become one baptism, where the one is administered by pouring, and the other by dipping ; but quite the reverse.

I would therefore, consider it leaning to the broken reed of Egypt, to reject so great a mass of evidence in favour of pouring, to take that solitary case, since the day of Pentecost, the Baptism of the Eunuch, as my sole example for the administration of the holy ordinance of Christian baptism, even although that dipping or plunging could be clearly and satisfactorily proven : and indeed that would confirm me the more in the view of his baptism being the proselyte plunging or washing, which was then undoubtedly practised by

the Jews, for making the proselytes of the gate complete proselytes.

The language of scripture is very pointed and particular, with regard to their going down into the water both Philip and the Eunuch, Philip's baptizing him; and their coming both up out of the water, both Philip and the Eunuch; but the main point remains still unsolved: viz. what Baptism he received, although the probability lies on the side of proselyte baptism or plunging, since we have the most positive proofs that Jesus Christ himself applied the language of promise by John the Baptist, as quoted by Matthew and Mark, *Baptizein en*, to baptize with, to the baptism of the Holy Ghost, by pouring; and since these very words are used with regard to the Eunuch's baptism the difficulty may be considered greater; but these words were used during the old testament, and during the intermediate baptism of John; and, therefore, no proof in favour of an argument for the Eunuch's baptism being the Christian baptism, can be drawn from the use of these words. The Christian baptism can be drawn from the use of these words. The Christian twofold baptism of water and of the Holy Ghost, agreeing in one and becoming "one baptism" is signified in scripture language, by the self same expressions, and that is quite enough for our purpose, and we need not lean to the broken reed of Egypt. The servants of the Lord had to deal cautiously at that time, as they have to deal cautiously at all times, but more especially then when the change from one dispensation to another was in progress of accomplishing, and when they had greatly to accommodate themselves to the prejudices of the people who composed the Jewish Church, to the prejudices of the gentiles, as well as to the newly revealed doctrines of the gospel; "that they might give none offence, neither to the Jews, nor to the gentiles, nor to the Church of God." I Cor. 10. 32. They had to deal cautiously and prudently when so great a change was in progress, as the laying aside of former ordinances, and the introduction of those by which they were forever to be superseded: it was re-

commended to them, by their Blessed Master, to be wise as serpents, and harmless as doves. "Behold I send you forth as lambs among wolves : be ye therefore wise as serpents, and harmless as doves." Mat. x. 16. Philip did not recommend to the Eunuch to go down into any water, neither is there any account given in scripture of Philip's giving him any instruction or teaching with regard to the new ordinance, the gospel Baptism, at all, at that or any prior period : he may have been instructed with regard to the change ; but that can amount to nothing more than a probability ; and to build faith and practice upon a bare probability, to the rejection of much certainty, is daring, foolish, and dangerous.

Baptisms, ablutions, lavings, plungings, and washings were, to a reprovable extent, practised by the Jews. "For the Pharisees and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders. And when they come from the market, except they wash they eat not. And many other things there be which they have received to hold, as the washing of cups, and pots, brazen vessels, and of tables.—Howbeit, in vain do they worship me, teaching for doctrines the commandments of men. For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots, and cups: and many other such like things ye do." Mark vii. 3.—8. Therefore, I would rather abide by the Baptism of the Holy Ghost by pouring, as my example and ground of belief for the mode, and represent that by the pouring of what is undoubtedly an emblem of the Spirit, then fly off, like a tangent to a circle, to a supposititious act, which was administered without the least shadow of command or commission ; but merely by permission, at the Eunuch's own request, upon bare profession of belief that Jesus Christ is the Son of God.

I am the more confirmed in my belief that the Eunuch's Baptism was by permission, a Baptism of accommodation, that the Apostle Paul administered circumcision to Timothy, long after circumcision was

laid aside and superseded by Baptism, the gospel dispensation ordinance, in accommodation to the circumcised Jews' prepossessions and prejudices, that they might give none offence, neither to the Jews, nor to the Gentiles, nor to the Church of God ; which may be considered, with regard to accommodation, a parallel case. " Then came he to Derbe and Lystra : and, behold, a certain disciple was there, named Timotheus, the son of a certain woman, which was a Jewess, and believed ; but his father was a Greek : which was well reported of by the brethren that were at Lystra and Iconium. Him would Paul have to go forth with him; and took and circumcised him because of the Jews that were in those quarters : For they knew all that his father was a Greek." Acts xvi. 1. Now here is a plain instance of accommodation, in the practice of an Apostle, to the prepossessions and prejudices of the Jews long after circumcision was superseded by the gospel ordinance. That is a solitary case of the kind ; and the circumstance of descending into the water with the Eunuch is another solitary case of its kind since the day of Pentecost : where is the difficulty then in leaving them both as parallel cases of accommodation given by permission, and not by command, to bear testimony to each other, as two witnesses of harmony and accordance, that from the mouth of two or three witnesses every word may be confirmed ? Philip's answer to the Eunuch's proposition shews plainly and convincingly that it was a case of accommodation ; and not Baptism by authority, command, or commission ; or even in virtue of any example : " If thou believest with all thine heart, thou mayest." And indeed this case is more devoid of authority than the other, because it is merely, thou mayest. But the other case is without Timothy's request ; he took and circumcised him.—The one was to accompany Paul in the service of the Lord ; but the other was to go back to the land of idolatry to his own former service of chamberlain to Candace queen of the Ethiopians. If we were to draw authority from these two cases of accommodation there is stronger and clearer authority

for circumcision now, than there is for descending into water, river, or pool, for the purpose of administering the holy ordinance of Christian Baptism. The Baptism of the Eunuch therefore, in the water, cannot be admitted as admissible relevant proof for descending into water for the purpose of administering the holy ordinance of Baptism. The Baptists then must retrograde, and become John's disciples ; or be left to follow this solitary, uncertain, unauthorized baptism, which is as plainly a case of accommodation, though with less authority, as the circumcision of Timothy : but John the Baptist could not baptize in the name of the Father, and of the Son, and of the Holy Ghost : and the Eunuch was baptized without mention of any name : but when we look at the gospel Baptism, we find qualification and demonstration of the Spirit, together with Apostolic commission, and command for adults : Peter commanded that Cornelius, another proselyte, and his family, should be baptized in the name of the Lord ; because they had both ocular and auricular demonstration that the Lord had accepted them ; for the Holy Ghost came upon them, and they spake with tongues, and magnified God. Now where the Spirit is poured out upon the people, the Bible is silent with regard to going down into water or river ; and where the Bible is silent, it is our prudence and safety to be silent too ; and not to be wise above what is written ; when we well know that the pouring out of the Spirit, upon all flesh, is interpreted, by Jesus Christ, by the words which have ever since continued in use in the Christian Church, as given in the New Testament, *Baptizein en*, to baptize with ; and when we as well know that the Baptism of the Eunuch is by accommodation, at his own request, without sufficient warrant in the Bible, to enable us, with any degree of plausibility, to countenance it as gospel Baptism.

To run, heedlessly and unwarrantably, out of the path which is clearly and perceptibly pointed out for us, by Jesus Christ, and his Apostles, into the by-paths of fancy and uncertainty, must be considered imprudent, rash, and dangerous ; therefore, we con-

sider it safer to take the Baptism of the Holy Ghost, by pouring upon, as our example, and ground of practice, and pour the water, which is an emblem of the Spirit, in the name of the Father, and of the Son, and of the Holy Ghost, without descending into water, like the Baptists, to follow an uncertain, unauthorized example, such as that solitary example, the Eunuch's Baptism. And thus by representing what is more glorious, and more exalted, than what man can bestow, raise and elevate the desire and thought to spiritual, permanent, holy conceptions of the Kingdom.

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SECTION X.

BURIAL WITH CHRIST IN BAPTISM NO PROOF FOR PLACING THE BODY OF MAN UNDER WATER, IN A RIVER, OR POOL.

This portion of the holy scriptures, from which the Baptists endeavour to prove dipping, has no reference to the Christian ordinance of Baptism; but is a most beautiful, comprehensive view of several operations of the Spirit in connection and continuation, together with the Apostle's exhortations to steadfastness in the faith, lest any man should beguile them through enticing words, and spoil them through vain philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. And his reasons for such exhortation, as we find in that chapter throughout, may be considered to refer to the troubles and vexations he often had to endure, on account of the intermeddlings, and the unauthorized practices, of them of the circumcision, with those of the Gentiles who were converted to Christianity under his immediate ministry: and it is astonishing, that the Baptists, who act the self-same part towards those who are baptized under other men's ministry, that those of the circumcision acted towards those who were converted and baptized under Paul's ministry, should not observe that the cautions given in that chapter are, at the same time that they warn our people of Baptist, unauthorized, unwarranted practices now, are full of reproof and condemnation to them. The same sort of enticing words, vain philosophy, or sophistry rather, and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ, are now evidently practised by the Baptists, upon our people who have already been, scripturally

and warrantably, baptized; purposely to lead them away from their steadfastness in the present truth which they know, and to prevent their being rooted, and built up in Christ Jesus our Lord, and their being established in the faith as they have been taught. And it is also matter of surprise, that they could quote from a chapter, which is replete and fraught with precautions against their own present practices, and intermeddlings, with the baptized people of congregations, which are already placed, by the Lord himself, under the pastoral care and inspection of ministers their superiors in scriptural knowledge, in spiritual enlightening, in success in recovering by the spirit of the Lord, and by the word of their testimony, many from the jaws of destruction, in leading them to the knowledge of the truth as it is in Jesus: as well as in diligence and perseverance in all the parts of their duty to the congregations over the which the Holy Ghost has made them overseers. Their conduct is just a counterpart of the conduct of them of the circumcision, who vociferated except ye be circumcised ye cannot be saved, which is now echoed except ye be dipped ye cannot be saved; for the word, baptized, which has been proved clearly to signify, pouring out upon, seems to be rather disagreeable to them, as dangerous to their system, whether from ignorance of its full amount of meaning, or from a determined dogmatic stubbornness, I know not; but one thing I know that they never shall be able to bear out their new and novel translation of, *Baptizein en*, so as to recommend it to the judgment of them who have a competent knowledge of the Greek language; and who, along with that have the teaching of the Holy Spirit. I have pointed out one place where all the sophistry of Baptist ingenuity can never change our present translation from, to pour out upon, as the meaning and translation, by Peter, of the words in dispute, *Baptizein en*, to baptize with: and it must be considered by every candid critic daring impiety, to attempt to twist these words to their own purpose, for the support of their system, which they never can support without

interpreting these important words by a perverting twist ; and by a bold rejection, and blunt denial of Peter's interpretation.

The advantage also which they take of the mode of expression, now under consideration, "Buried with him in Baptism," Col. ii. 12, tends to confirm me in my view of their perverse, twisting practices, whether their ignorance of the spiritual meaning of the passage, or a rash determination to support the dipping system, right or wrong, impels them, it is certainly by a gross perversion of the word of God they can draw any argument, in support of their system, from the fractional portion of that passage which is safe or plausible for them to use. Were they to look above and below their fraction, and to make up the passage, which they venture to disrupt, into its natural component parts, so as to be exhibited in the form of an integer, or a beautiful well connected sentence, the work of the Holy Spirit, they would find to the astonishment of their formerly ignorant minds, that all that is contained in every part of it, is done without hands : that it is wholly and partly the work of the Spirit in the recovery of the soul of man : and I hope I shall be able to prove to the satisfaction of the intelligent, enlightened part of the community, who may feel inclined to take any due interest in the subject, and to peruse these pages, that there is nothing in that phrase, "Buried with him in Baptism," or in the whole context, that can possibly be construed in favour of dipping ; but in every part, by corroborative testimony, quite the reverse.

The burial, signified in that chapter, as well as in Rom. vi. has not the most distant reference to Christian Baptism, because the Baptism which is mentioned in both these chapters is by burial into death : whereas the Baptism of the gospel dispensation is administered after death unto sin, and after being risen with Christ, from that death unto sin, unto newness of life, by the faith of the operation of God who raised him from the dead : that is, the Baptism of the Holy Ghost, which is represented by Baptism by water

outwardly, is not administered until gracious preliminary operations of the Spirit are accomplished ; for man dead in trespasses and sins cannot be baptized with the Holy Ghost in that condition of spiritual death, until the soul is quickened and is brought into spiritual life in Christ Jesus : or, in other words, he must be born again, before he can be baptized with the Holy Ghost : now that is the gospel Baptism which we represent in our practice : in short, the phrase, buried with him in Baptism, is inseparably, and indissolubly connected with the whole contents of the two preceding verses, and also with the other fractional portion of the disrupted verse where it stands, not as a complete sentence, but as a fractional part, or member, of a complete, beautifully descriptive sentence of spiritual import : the whole sentence I quote, " And ye are complete in him, which is the head of all principality and power ; in whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh, by the circumcision of Christ : buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God who raised him from the dead." Col. ii. 10. 11. 12. That is the fractional part, buried with him in baptism, which is too generally disrupted from that beautiful sentence of spiritual operations, as proof for dipping, because its sound to the ear may easily be caught by the unwary, uninstructed ; but it is burial without hands, not to be imitated, by any divine authority, injunction, or command : and therefore, from the proximity, juxtaposition, and grammatical arrangement, of the parts of the beautifully descriptive paragraph which I have quoted, I must conclude, scripturally and warrantably, that the burial signified there, in harmony and accordance with the rest of the paragraph, is a burial made without hands ; and therefore we have the same right and authority to conclude, that the burial with Christ by baptism into death : and the planting together, in the likeness of his death ; as well as a rising with him, in that very baptism into death, by the faith of the operation of

God, who raised him from the dead, must be considered as, in whole and in part, performed without hands, in consistency and analogy with the scope of the sentences, in both the Epistles, where the language is used; for the whole description, in both places, exhibits a grand and exalted view of the work of the Spirit in the merciful and gracious process which is absolutely and indispensably necessary for the recovery of the soul from sin and death, through death unto sin: through burial with Jesus Christ by baptism into death, so as to be planted together in the likeness of his death, so as to be also in the likeness of his resurrection, or risen with him by the faith of the operation of God who raised him from the dead: and we therefore maintain that all these operations must be accomplished, before the Baptism of the Holy Ghost, the gospel Baptism, which we represent by external water Baptism, can be administered.

Now the Baptism of the Holy Ghost, and its representative Baptism with water, agreeing in one, so as to become one Baptism, is the twofold one Baptism of the gospel dispensation, as has already been fully proven; and, therefore, every attempt that may be used for dragging us back to a baptism by burial into death, must be strenuously opposed and resisted, as we understand the gospel Baptism to be a Baptism unto salvation. "He that believeth and is baptized shall be saved." Mark xvi. 16. The baptism of burial into death, is the baptism of John, the baptism of repentance, which must be allowed its own place, and purposes, without being allowed to occupy the place and purposes of the gospel baptism, which undoubtedly succeeds it, without interference, or depreciation of its merits and importance: just as John the Baptist was the forerunner of Jesus Christ; so was his Baptism, the Baptism of repentance, the forerunner of the gospel Baptism, by which the Baptism of John was superseded, as John himself was succeeded by Jesus Christ. "He must increase, but I must decrease. He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the

earth : he that cometh from heaven is above all." John iii. 30. 31. Therefore, the Baptism of John, although from heaven by divine institution, yet, being the Baptism of repentance, was a representation of the Baptism with Christ by burial into death ; or by burial into the likeness of his death ; that those who are thus planted together in the likeness of his death, might be also in the likeness of his resurrection, by being also risen with him by the faith of the operation of God who raised him from the dead ; and that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life.

To exemplify the doctrine by instances, Saul of Tarsus, after his gracious call, was directed to go down to Damascus, and to wait their for such direction and instruction as he requested and required : his condition was that represented in the passages now under consideration : Saul of Tarsus lay three days and three nights in Damascus, dying unto sin, that he might live unto righteousness : he was there crucified with Christ, and buried with him in baptism, or buried with him by baptism into death : he was there baptized with the baptism of John, the baptism of repentance : the baptism of godly sorrow which worketh repentance unto salvation, which needeth not to be repented of : his own account of his condition there is implied in the following declaration, "I am crucified with Christ ; nevertheless I live ; yet not I, but Christ liveth in me : and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me." Gal. ii. 20. Now there is no other period of his life which possibly could be condescended upon, in which he suffered death by crucifixion, and burial by baptism into death, but that very period of sorrow, sore affliction and distress for sin, called, *metanoia*, or repentance : that condition therefore expresses all that is contained in the two passages under review, with regard to baptism into death, or burial with Christ in baptism : but the gospel baptism is no part of all that Saul, in that condition, and during that period of powerful recover-

ing operations, experienced: the gospel Baptism he received not until that gracious work of repentance and recovery was finished in him: the gospel Baptism he received not during the progress of crucifixion, and dying unto sin, and when progressing to life by the faith of the operation of God who raised Christ from the dead; but after Ananias laid his hand on him and preached Christ to him, saying, "Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me that thou mightest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales; and he received sight forthwith, and arose, and was baptized." Acts. ix. 17. 18. The whole preliminary work of repentance and recovery from death to life was finished in him before he arose and was baptized: now that could not be burial by baptism into death, but baptism unto salvation—He believed, and was baptized, and was saved. He was first crucified with Christ, and buried with him in baptism—buried with him by baptism into death—planted together with him in the likeness of his death; and then arisen with him, in the same baptism in which he was buried with him, by the faith of the operation of God who raised him from the dead, and after that he was baptized with the gospel baptism also without hands; for it is needless and absurd to advance Paul's baptism in proof of immersion or dipping, so as to class him with the Eunuch, as Tupper has attempted to do for giving some show of importance and credibility to their Eunuch dipping: for Paul's baptism was the real gospel baptism, the baptism of the Holy Ghost; and no argument can be drawn from that transaction, but for its own representative the baptism of water by pouring. Two promises were held out to him by Ananias, the Lord's Messenger to him, and these two promises were fulfilled to him, and nothing more. "Brother Saul, the Lord, even Jesus who appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight and might be filled with the Holy Ghost." Acts ix. 17. These two

promises were undoubtedly fulfilled to him, and nothing more: he certainly received sight forthwith, and arose and was baptized, and consequently was filled with the Holy Ghost, as the twelve Apostles and all the rest on the day of Pentecost were.—These cases were analogous, and harmonize, in beautiful accordance and consistency; and, therefore, I would recommend to Tupper, to endeavour to break the black chain by which he has, daringly and presumptuously, bundled the Ethiopian Eunuch, a proselyted heathen, with Saul of Tarsus, who was a Hebrew of the Hebrews, of the Tribe of Benjamin, for baptism in water; lest he should find himself in that unscriptural condition in which he has, in his Tract, coupled the great Apostle Paul as twin-brother with the uncircumcised heathen. We must not be wise above what is written; and it is not written that Ananias baptized him, or that he was baptized with water at all at that time: but it is certain that he was baptized with the Holy Ghost, and was, according to promise, filled with the Holy Ghost. I have thus endeavoured to shew that Tupper's bands and accordances are false, and exhibited for a semblance of proof for dipping: I considered it my duty to dissolve the connection which Tupper has endeavoured to force, without the least shadow of authority, upon Paul with the uncircumcised Eunuch, who only said himself that he believed, without exhibiting satisfactory signs of being filled with the Holy Ghost, as Paul was, and as Cornelius and his family were. It is merely recorded by inspiration of God that the Eunuch said that he believed that Jesus Christ is the Son of God: but we have no testimony of the Holy Ghost from which we could draw any positive conclusion in his favour as a true believer, so as to warrant us to put him on a parity of condition with the great Apostle Paul.—But that is a dexterous *coup de main* to deceive.

The burial with Jesus Christ in baptism; and the planting together in the likeness of his death, made without hands, are beautifully, convincingly, and con-

clusively illustrated, and exemplified in the condition of fasting and praying of the Apostles of the Lamb, and of all those who continued assembled together with one accord in fellowship of fasting and prayer, from the ascension until he sent them the promise of the Father on the day of Pentecost : "These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren." Acts i. 14. But the gospel baptism : the baptism of the Holy Ghost, they received not until the days of their prayer and supplication were ended ; and that accords with the baptism of Saul of Tarsus, who after crucifixion with Jesus Christ and burial with him, at Damascus, arose, by the faith of the operation of God who raised Jesus from the dead, and was baptized, after the days of his praying and supplication were ended. These instances, therefore, exemplify the burial with Jesus Christ in baptism—and by baptism into death ; that being thus planted together in the likeness of his death, they might be also in the likeness of his resurrection ; and be risen with him by the faith of the operation of God who raised him from the dead ; that like as Christ was raised up by the glory of the Father, even so we should walk in newness of life.

These all are glorious transactions and operations of the Spirit of the living God, not to be imitated or represented by any outward ordinance, or enactment of divine institution, being the secret and inscrutable workings of God upon the rational faculties of the soul called, in scripture, a new creation—spiritual regeneration—rise and progress of the soul in spiritual life—and a new birth ; but the baptism of the Holy Ghost is expressed in language sufficiently explicit, and intelligible, as to the subject and mode, "I will pour out my Spirit upon all flesh." And as water is given, in the Bible, as an emblem of the Spirit, every doubt and difficulty are obviated and removed, by the clear, explicit language of inspiration ; for the pouring of water is in accordance and harmony with the

pouring of the Spirit, in order that the two may agree in one, and become "one baptism."

Now the inconsistency and palpable absurdity of Baptist test and practice cannot but appear glaringly prominent, when they speak of regeneration, justification, and salvation, as test, before they, in their practice, bury them, as their system requires, with Jesus Christ, as they say, in baptism—that baptism is baptism into death; and yet they maintain that they must be alive from spiritual death, and in possession of salvation, before they bury them with Jesus Christ into death—thus burying them alive into death: and daringly falsifying and contradicting the Lord Jesus himself, who has left his testimony on record. "And whosoever liveth and believeth in me shall never die." John xi. 26. But the baptism of the Holy Ghost is administered after they are risen with him by the faith of the operation of God who raised him from the dead: for the Holy Ghost came not down upon Jesus Christ himself until he condescended, in fulfilling all righteousness, to descend into the water to be baptized of John; and until he went straightway up out of the water: thus representing the descending under humiliating operations of the Spirit of his followers, and their rising in newness of life, by the faith of the operation of God who raised him from the dead; but these things were prior to the gospel dispensation and gospel baptism; because he was then in the progress of fulfilling all righteousness, which was not fully accomplished, until he exclaimed on the cross, "It is finished." Neither is the baptism of the Holy Ghost administered to any until after they are buried with him in baptism; or by baptism into death; and until they are risen with him by the faith of the operation of God who raised him from the dead: and the whole operations in all the parts thereof made without hands.

Their burial by baptism into death must be experienced before faith; whereas the baptism, or sealing ordinance, of the gospel dispensation is administered after faith is obtained. "Since ye believed ye were sealed with that Holy Spirit of promise." And,

“ He that believeth, and is baptized, shall be saved.” So that faith precedes, and salvation undoubtedly follows or attends the gospel baptism ; but they have not the true faith of a living soul before baptism by burial into death ; nor until they are risen with him by the faith of the operation of God who raised him from the dead—there must be a dying unto sin, before there can be a rising unto righteousness. And as the inward and outward two-fold baptism agree in one, so as to become only “ one baptism,” either the baptism of the Holy Ghost must be discountenanced, or baptism by burial into death, called now dipping, must be discontinued, for they never can, by all the tradition and sophistry in the world be made to agree in one, so as to be exhibited, in beautiful scriptural consistency, and harmony, as “ one Baptism.” Therefore, we conclude that the baptism of repentance wrought in the human heart by the Lord himself, of which John’s baptism was merely the outward visible representative, as the outward gospel baptism with water is the representative of the baptism of the Holy Ghost, is now that burial with Christ in baptism—that burial by baptism into death—that dying unto sin—that crucifying with Christ, without which none can be declared to be risen with him through the faith of the operation of God who raised him from the dead—without which none can be declared to be in the likeness of his resurrection—without which none can be considered alive unto righteousness. “ I was alive once without the law, but when the commandment came, sin revived and I died,” Rom. vii. 9, that is, he was alive unto himself and sinful pleasures, and practices ; but when enlightened to see that the law is holy and the commandment holy, just, and good, sin took occasion by the commandment, deceived him, and thereby slew him : for, “ the strength of sin is the law ;” therefore, the Apostle declares, “ I am crucified with Christ ;” for in all our afflictions he was afflicted.” Be not, therefore, deceived, for that death unto sin ; and burial by baptism into death, are not mock transactions which can be made by the hands of sinful men, by a mock

exhibition of burial by dipping in salt or fresh water indiscriminately ; but the powerful operations of the Spirit of God upon the sin-sick, dying soul ; buried under mountains of provocations—under the lashings and upbraiding, and misgivings of the guilty conscience—under horrors, and agonizing operations, because of the wages of sin being death, lest that should come upon them which is threatened in the word—under the terrors of avenging justice, when their sins take such fast hold on them that they cannot look up—under the awful and appalling apprehensions of the wrath and vengeance of offended and insulted Majesty—under heart-rending consciousness of the black ingratitude of the heart, in the base returns which have been made to the profusion of goodness, mercy, and loving kindness of the Lord, as displayed in his long-suffering, patience and forbearance with such sinful beings, as rebel mankind ; and especially in his infinite, unchangeable, unmerited love manifested in the humiliation of his son Jesus Christ, in his sufferings and death ; and in the abundant blessings of heaven which are the sure consequents of a saving interest in him,—under a due sense of the sinfulness of the past ; of the holiness of the future ; of the certainty of a judgment to come ; and of the righteousness of the final, irrevocable sentence of him who “ shall turn the wicked into hell, and all the nations that forget the Lord.” Such is the burial with Christ in baptism—the burial with him by baptism into death—the crucifying with Christ—and the dying unto sin, which I find in the Holy Bible, and have experienced in myself, in common with all who are brought nigh by the washing of regeneration and renewing of the Holy Spirit ; and who are risen in that baptism with him by the faith of the operation of God who raised him from the dead : who are in the likeness of his resurrection, and walk in newness of life. But, say they, these transactions and operations we imitate and represent, for our baptism, or dipping, is the baptism or dipping of John the dipper, by their novel translation of the word baptism, which they never can defend : nay, but they cannot

imitate, or represent, or exemplify the invisible, inscrutable operations of creation—of the condemning power of the law upon the awakened sinner—of the humbling and descending progress of the soul under conviction—or of the rise and progress of the divine life in the soul, by their easy descendings into water—by their being sunk under water, called by them dipping—and by their hasty risings out of water by the help of the hands of sinful man—nor does the Holy Bible warrant or authorize any imitation or exemplification of regeneration, growth of embryo, or of birth, by any public exhibition or exemplification ; but regeneration, growth, and birth are the operations of the Spirit, which are recorded, in their various features, and inscrutable complications, in the scriptures which we have been reviewing ; and which we are not commanded nor authorized to commemorate by any ordinance of divine appointment ; but we are authorized and commanded to represent the Blood of sprinkling ; and the pouring out of the Holy Ghost upon all flesh, which God himself administers to every child which is born of the Spirit, by baptizing the human beings who are sent alive and in possession of reason into the world among us, with water, in the name of the Father, and of the Son, and of the Holy Ghost ; and thus we imitate, and represent the baptism of the Holy Ghost, without descending into water, and without burial in baptism, because they belong not to the gospel dispensation.

It may be here remarked, that regeneration and birth are not the same operation of the Spirit, as, I believe, too many ignorantly suppose ; because the operations of the Spirit, in the recovery of man, are not an instantaneous act ; but a progressive work of several distinct merciful, gracious operations, having beginning, and several intermediate steps in the divine procedure, before a conclusion by birth ; such as are exemplified in the progress of the work of the Spirit of God, in bringing the human being, man, to complete construction and preparedness for ushering him, as a fit monument of the wisdom, power

and goodness of his Almighty Creator, into this material world, "Shall I bring to the birth, and shall I not cause to bring forth." Isa. lxvi. 9. The baptism of the Holy Ghost therefore being administered to the new born babe, who is born of the Spirit, is properly, and scripturally, represented by infant baptism: and as the baptism of the Holy Ghost is administered in the infancy in the faith—in the infancy in the new birth, by the pouring out of the Spirit upon him, it is properly and satisfactorily represented by the baptism of the babe born of woman, by the pouring out of the emblematic element, water, upon it in its very infancy.

There is a most important doctrine implied, in the wording of the account of the new birth, by Jesus Christ, in his reasonings with Nicodemus, which deserves particular attention, as it is intimately connected with the subject under consideration. He first introduces the subject by intimating the necessity of being born again. "Jesus answered and said unto him, verily, verily, I say unto thee, except a man be born again he cannot see the kingdom of God." John iii. 3. And after Nicodemus expresses his ignorance of the subject, Christ, in gracious condescension to his disciple's ignorance, gives a farther illustration of the doctrine by shewing the manner of the new birth "Jesus answered, verily, verily, I say unto thee, except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is Spirit." John iii. 5. 6. Now both these operations, or that twofold operation, as expressed in another beautiful, descriptive passage, "but after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness that we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life." Titus iii. 4. 5. 6. That twofold operation, the washing of regeneration, and renew-

ing of the Holy Spirit, contains all that is to be understood in the passages under consideration, buried with him in baptism, and risen with him in the same baptism, by the faith of the operation of God who raised him from the dead—and buried with him by baptism into death—and being also in the likeness of his resurrection. And it was never intended, nor proposed to man, to exhibit by exemplification or representation any part of those secret, inscrutable operations of spiritual creation ; nor was it the purpose of God that any ordinance of representation, or of commemorative character, should be grounded upon any part of these gracious recovering operations : but what is given in scripture language as spiritual initiatory sealing operation, the Baptism of the Holy Ghost, after all these secret operations are accomplished, is surely to be represented, that the human corresponding sealing ordinance, which is of divine institution, may be practised to initiate the child into church membership, after all the operations of creation and birth are accomplished, and we put in possession of a living child upon whom the corresponding initiatory ordinance is to be performed.

But examples are required : ah, stiff-necked, and slow of heart to understand the scriptures ! Is not the ordinance of baptism instituted, and appointed by Jesus Christ, to be observed and practised in his church until the end of the world ? And where can the gainsayers find an example of prohibition, against the admission of the children into membership, along with their parents, in the visible church, so as therein to be trained up, in their childhood, in the way they should go ? We have the circumcision of the children as an example of high and heavenly authority : and where can they find an example of their forbidding, prohibitory practices ? where, but where the prohibitors were sharply reproved for the impropriety of their forbidding, unauthorized, conduct. “ Suffer the little children, and forbid them not to come to me ; for of such is the kingdom of heaven. And he laid his hands on them, and departed thence.” Matthew xix. 14. 15.

"And when the chief priests and scribes, saw the wonderful things that he did, and the children crying in the Temple, saying, Hosanna to the son of David; they were sore displeased. And said unto him, hearest thou what these say? And Jesus saith unto them, yea; have ye never read, out of the mouth of babes and sucklings thou hast perfected praise? And he left them, and went out of the city into Bethany and lodged there." Matt. xxi. 15. I have thus shewn from the holy Scriptures two examples of unauthorized prohibition against the children, and of acceptance by Jesus Christ before the very face of the prohibitors; and have also, from the same scriptures, subjoined Jesus Christ's reproofs to them who attempted, from their ignorance of the scriptures, to act presumptuously in direct opposition to the word of God, as others attempt to do now in their prohibitory practices, and the consequence then was he left them; and others ought to fear now lest they should share the same fate.

We, therefore, with those reproofs staring them broad in the face, call upon our opponents to produce one instance or example of authorized prohibition against infant admission into church membership, by the initiating ordinance, which has been instituted for that purpose, since circumcision, the initiatory ordinance of the Mosaic dispensation, was necessarily superseded by infant baptism. The parents, under the former dispensation, were not admitted and their children excluded; nay, but both parents and children were frequently, when the sign and seal was not applied to the parents when they were infants, circumcised together: and where the parents were circumcised when infants, the sign and seal was administered to their infants, according to the tenor of the covenant of circumcision, and the positive requisitions of the law of God.

We also call upon our opponents to produce one instance or example of going down into a river or pool for the purpose of administering the holy ordinance of baptism, since the day of Pentecost, by an expressed command, commission, or authority, in all the New Testament, as from Jesus Christ, or any of his

Apostles: their solitary example, upon which they try to build themselves, in their unauthorized practice, was unauthorized itself: it was neither by commission nor command, but merely by permission, at the Eunuch's own request: if thou believest with all thine heart, thou mayest. But there is no name mentioned in which he was baptized, and he was not admitted into any Christian fellowship in consequence of what he received; therefore, it is a solitary case in every respect, without a parallel; and, therefore, a very unsafe foundation to build on.

The burying with Christ in baptism, cannot be assumed by them as any proof of putting the body of man under water, as an initiative transaction, without being guilty of the grossest abuse of the word of God, and without an open exposure of their ignorance of the real spiritual import of the passages we have been considering.—These passages, we aver, and affirm, are the wonderful, inscrutable, secret works of creation, when the soul is buried with Jesus Christ, who is then present with the soul; “in all our afflictions he was afflicted.” Although not necessarily by any promise with the sinful body which undergoes a semblance of burial in the muddy waters of earthly creation.

What we observe and practise outwardly, we practise in obedience to him who instituted baptism and the Lord's Supper, as ordinances suitable in every respect to represent the Baptism of the Holy Ghost; and the flesh and the blood of Jesus Christ, as spiritual, invisible bestowments on the Heirs of promise, the elect of God, in their spiritual condition and capacity: and the outward representations are intended to induce believers, to leave the principles of the doctrine of Christ, and to go on unto perfection; not laying again the foundation of repentance from dead works, and of faith towards God, of the doctrine of baptisms, and of the laying on of hands, and of the resurrection of the dead, and of eternal judgment, Heb. vi. 1. 2, but by representing, according to the commandment of the Lord what is of higher consequence to the eternal

interests of their souls, we thus use the means and ordinances, for weaning their affections from all human dependencies; and for drawing forth the desires of their souls after those that are invisible and eternal—by authorized representations to elevate their thoughts to things of more glorious and exalted nature—to draw their attention and dependence from all human means and ordinances—and to teach them to put their whole dependence upon corresponding spiritual means and ordinances, which are surely held forth in the promises of God to his people.

By the right understanding of the ordinance of Christian baptism the mind is elevated, in spiritual contemplation, and reflection, above the emblematic element—above the subjects of the ordinance—and also above the mode, to what is by them represented—to a child born of the Spirit—to the Holy Ghost—to the pouring of the Holy Spirit upon all flesh—to the privileges, and blessings, and holy enjoyments of the children of God, who are sealed with that Holy Spirit of promise—to the glory which shall be revealed in the Saints, when all earthly things shall have ceased to captivate and encumber the pious thoughts and affections—and to the ultimate destination of every pious, redeemed, justified, adopted, sanctified, and glorified soul. And thus, not only are the rules and order of things in the Holy Bible religiously and solemnly observed; but also incalculable benefits are derived from infant initiation into membership by the administration of the holy ordinance of baptism, by the pouring of water, the emblematic element, upon the infant in the name of the Father, and of the Son, and of the Holy Ghost, in the faith of all spiritual things as thereby represented and anticipated: but the practice of the Baptists can never have that tendency, but quite the reverse, for, if they mean any thing by their dipping, that must be either commemorative or representative, and in either case they greatly fail in exhibiting the views which are implied in baptism by pouring water on the infant, and which are intended to be communicated thereby: if they consider it a commemorative ordinance, they

must thereby commemorate the dying, and burial, and resurrection of Jesus Christ ; but that is intended to be commemorated by the other ordinance, the Lord's Supper, the true paschal supper, "do this in remembrance of me." And if they consider it representative, they must look for a second death and burial of Jesus Christ, and of resurrection ; because a representation has its corresponding object in future expectation : for all the types, and representative circumstances, which are recorded in the Holy Bible, had their antetypes, and corresponding anticipated objects in future expectation : and if it is neither of a commemorative, nor of a representative character, it must either be of sovereign efficacy in itself, or an unmeaning, unconnected, circumstance in the Holy Bible ; but it cannot be of sovereign virtue and efficacy, because it cannot be applied to the better part, the soul ; and because it would, in that consideration, supersede the baptism of the Holy Ghost, and be established the one baptism of the gospel dispensation ; but that again would confound all distinction between humanity and spirituality—between body and soul—between outer man and inner man—between mortal and immortal—between matter and spirit—between an ordinance which is practicable to man to administer and what can be administered by God alone—the baptism of the Holy Ghost. What is it then ? Is it the ablutions of the Mosaic dispensation ? Or the baptism of John ? Or proselyte plunging ? Or is it in reality the gospel dispensation representative ordinance ? Or is it the real baptism of the Holy Ghost, converted from pouring out upon, to dipping in the Spirit ? I leave it to themselves to choose among all these, and to declare openly which of these baptisms they have adopted, and of late recommend to the adoption of the enlightened churches. As for my own part, I have every cause of thankfulness, that the Lord has been pleased to enlighten my darkened understanding, and to lead me to a knowledge of the nature and character of the twofold, one Baptism, of the gospel dispensation, in beautiful harmony, accordance, and consistency, so

that I am satisfied and conscientious when I administer the Holy Ordinance of Baptism to the infants of Christian parents, by pouring the water upon them, in the name of the Father, and of the Son, and of the Holy Ghost ; understanding thereby, that I represent the Baptism of the Holy Ghost by the pouring out of the Spirit of God upon all flesh. And, therefore, here I take my stand, and let any who has the courage try to remove me from my present scriptural, comfortable, strong and spiritual position.

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SECTION XI.

INFANT TUITION AND DISCIPLINING PRACTICABLE.

The helpless infants are thankfully received by the church of God, from the hands of their Maker who sends them into the world among us, alive, and in the possession of rational intellect, and bodily senses, susceptible of such instruction as we are commanded to bestow—that is, the early tuition and training which God has intended for them, suited and adapted to their opening faculties, when he directs his church to, “Train up a child in the way he should go,” accompanied with the promise of a happy result, “And when he is old he will not depart from it.” Prov. xxii. 6.

The care and solicitude of our Maker are thus mercifully and graciously displayed towards us, even from the first breathings of a helpless babe in this world—from its first efforts of filial affection, manifested in its infantile, feeble, approaches to its fostering mother—in its supplicating motions, cries, and tears, by which it can touch the tenderest cords of maternal affection, and apprise her of its wants, and of its need of her tenderest sympathies.

His tender mercies also, which are new every morning, and his peculiar fatherly care, are conspicuously displayed in the parental affection which is distinctively to be observed, in every genus, and species, of created animated beings toward their offspring, whether rational or irrational, with very few exceptions; but especially, towards the human race, in the anxious solicitude of parents towards their tender, helpless, infantile charge.

Kind Providence thus provides for his creatures, not only through the instrumentality of the sympathizing, tender, affections of their parents and guardians

towards them ; but also by imperatively imposing such duties upon his church and people, as he knows the exposed condition of youth to the vices of the world, require, for their preservation and safety, until they arrive at that period of life, when parental care is less demanded ; and when they themselves are, by early tuition, and more matured experience, fortified against the baneful, and pestilential examples, and enticements of the profligate wicked among whom they dwell, where the want of early tuition is palpably visible. The care of God is thus early manifested toward the helpless, exposed, infants of his people, not only, as it is made to appear in the tender parental affection and solicitude ; but also, in the responsibility to God of all concerned, according to the injunction and command contained in these merciful words, " Train up a child in the way he should go, and when he is old he will not depart from it."

The early initiation into church membership, by the ordinance which God has undoubtedly instituted and appointed for that purpose, shews our mutual dependence in society, and calls forth our joint efforts for universal prosperity, and the advancement of the interests of the whole body politic, as well as ecclesiastic, to the glory and praise of him who endowed us with social, reciprocal feelings of affection and sympathy : proves the responsibility of guardians, and the submission and respect which is due, from the young, to their more matured and tried discretion and judgment : and establishes, in scripturally organized communities, the authority of the Divine Lawgiver, and Judge of the quick and the dead, from the highest in authority, rank, and responsibility, through the links and grades of the family compact, to the youngest and most helpless babe in the Christian church : and thus consciousness of responsibility awakens the paternal affection : and stimulates parents, guardians and all concerned to the faithful discharge of all relative, incumbent duties, towards all who are thus, legitimately and scripturally, committed to their care and superintendence, by him who made us all ; and, with regard to whom,

they are conscious of the heaviest responsibility: that having discharged their several duties to their youthful charge, they may, in that department of their duties, have the answer of a good conscience, both towards God, and towards men.

This consciousness of responsibility, not only to society in general, but supremely, and religiously to God, constrains, and powerfully stimulates the pious, in tender affection, and zeal, and love towards the soul, to prostrate themselves often at the footstool of the throne of grace, to implore the blessings of heaven upon their labours of love towards the young and rising generation, who are legitimately, federally, and religiously placed, in church membership, under their superintending care, protection and instruction, with the scriptural, legitimate hope, according to promise, that their instructions, reproofs, admonitions, warnings, and prayers, may, under the divine blessing, be instrumental in the preservation of their youthful charge from treading the paths of youthful profligacy, profanity, irreligion, and impiety: and that they may thus be "trained up in the way they should go."

Our encouragement, in these several acts of philanthropy, in the discharge of incumbent duty, is cheerfully implied in the promise of God, which is, for that gracious purpose, attached to the commanded duty, "when they are old they will not depart from it." The early habits of Christian morality will grow with their growth, and gain strength with their strength; and progressively counteract, by overwhelming influence, power and action, the fascinating charms of forbidden enjoyment, and sinful ruinous pleasures, to which the unprotected, untutored, thoughtless, revelling mass of youthful profligates, are left to become a willing prey; to the disgrace of the community to whom they belong; to the shameful reproach of the religion professed by those among whom they sport in youthful pleasures; as well as to the imminent danger of their own souls, and the dishonour put upon the God who made them, and capacitated them, by human intellect, for more honourable purposes, for "he made

all things for himself, for his pleasure they are and were created." And then appears the necessity of the initiation by baptism, into membership, of the infants of our people, that they may be scripturally, and federally placed under the immediate care, inspection, and protection of the Christian church, there to obtain the early training which we are federally bound to bestow, that they may have a scriptural, federal, legitimate claim to the promise attached to the early training, that "when they are old they will not depart from it." We have also the veracity of the unchangeable word of God for our encouragement, which confirms our hope of success, and of the happy result of our persevering industry in training practices.

It may be said by those who withhold the initiatory ordinance of baptism from their infants and who try, by their doctrine and system, to throw the ordinance into such disrepute, as to produce an indifference among others with regard to it, that they may be as careful and assiduous in the discharge of duty towards their children and families without the ordinance, as others can be after administering it; nay, but when the first step of their duty towards them is omitted and neglected—when their claim of privilege in membership is withheld from them, the mutual obligation of parents and children cannot be recognized or asserted, scripturally and federally, where the church membership of the one party, the children, does not exist. Train up a child in the way he should go, is recommended, under the Mosaic dispensation, where the parents were imperatively commanded to allocate their children in church membership, by circumcision, the initiatory ordinance which was appropriately suitable to the nature and character of the dispensation to which it was federally attached: and the same obligation is imposed, as imperatively, upon Christian parents, to have their offspring allocated in church membership, by the initiatory ordinance of baptism, which is instituted and appointed for that purpose, under the gospel dispensation; that the reciprocal duties of parents and children, may be, scrip-

turally and federally, established and recognized in the church: and that the authority of God over the whole organized body may be made to appear, in the lawful application of church instruction and discipline to all the members of the ecclesiastical body "from the least to the greatest of them." Heb. viii. 11.

Are not the children defended and protected in their just and legal claims by human laws? Are they not liable to forfeiture of claims from a want of performance of the terms of stipulated acts in their behalf, by the negligence and imprudence of thoughtless, careless parents or guardians? And may not the same views be extended and applied to them with regard to their spiritual interests? It was so during the Mosaic dispensation, according to the tenor of the Abrahamic covenant: while they should continue to honour and observe the commandment of God in this respect—to circumcise their children, they had the promise of protection and favour, in the undisputed enjoyment of their stipulated, legal rights and privileges; but by the contempt and neglect of the ordinance, the sign and seal of the covenant of God with them, their federal claims were forfeited, and the very children, who could not act for themselves, in any part of the transaction, were subjected to the severest penalty of the law. "And the uncircumcised man-child, whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant." Gen. xvii. 14.

How far the neglect and contempt of the initiatory ordinance of baptism, which, in accordance and harmony with the ordinance of circumcision, has been instituted, and appointed, to be administered to every human being, male and female, as the outward sign and seal of the covenant of grace, representative of the inward spiritual sign and seal, may affect the spiritual interests of the unbaptized children of dipped parents, I leave to the consideration of them who treat the sign and seal of the covenant, infant baptism, with profane contempt and apathetic neglect. It is the Commission of Jesus Christ to his Apostles, to go and

make disciples of all nations baptizing them in the name of the Father, and of the Son, and of the Holy Ghost ; and his commission is still valid and binding in his church ; therefore the contempt and neglect of the holy ordinance, thus constituted, and commanded to be observed in his church, until the end of the dispensation permanently, cannot but be sinful and awfully reprehensible ; but it is foolishly maintained, as their screen between their reason and the sin of neglect, and of the rejection of the ordinance, in the character and mode, in which it is given in the holy Bible, that we cannot make disciples of infants. If they have never been sufficiently and satisfactorily successful in that part of duty, let them endeavour to obtain admittance into a well regulated nursery, and they learn to their shame, from the conduct of a prudent watchful mother, what are the rules of the nursery : what effect and influence a frown, correctively meant : an affectionate smile, sweetly and lovingly presented before the babe's eyes, and such like nursery maneuvers, have upon the young infants ; and although something humiliating to pride, let them acknowledge that much may be done, in that way, to correct the natural forwardness of a peevish, discontented infant, and thus understand that God, who commands his people to train up a child in the way he should go, has not imposed impossibilities upon his people for duty, but what he knew to be most practicable. It is not a finished education the Apostolic Commission requires, but access for training by all practicable means ; because the teaching is laid upon themselves as a duty, which is required of them to discharge, from bud to blown blossom, and matured fruit. It is required of them to present the copy lines, which their Master, mercifully and graciously, has adapted to the various capacities of human beings, from babe to the measure of the stature of a perfect man in Christ Jesus our Lord, before those to whom they could obtain access ; and to become all things to all men that they might gain some : therefore, the designation of a disciple, according to the knowledge we can obtain from the

Holy Bible, and even according to what we can understand by human reason and common sense, is not an adult in years, nor a man of proficiency in learning, nor a man of finished education but a person, young or old, who has commenced the alphabet of his education, or who is received under tutorage for the purpose of being trained and taught, from the alphabet of his education to such proficiency in the knowledge of the branches of science, in which he may be engaged, as circumstances may permit ; and, therefore, as soon as the infant or child is initiated into membership, or is engaged under tutorage, so soon does he become a disciple : and so soon is he, under the terms of the Apostolic Commission, a fit subject for the initiatory ordinance of baptism, in consequence of which he is recognized, in membership, in the visible church : and after being received, through the ordinance of baptism, the education is to be continued in progress, during the permanency of his days of sojournment in the world, until the close of his natural life.

The ordinance of baptism, in the name of the Father, and of the Son, and of the Holy Ghost, must be considered and acknowledged, even by those who withhold it from the infants, to be the only ordinance of initiation, into church membership, by which their membership is recognized, and their privileges, in the organized community, guaranteed. And, therefore, why should that, which is instituted and graciously appointed for that purpose, be delayed, or procrastinated ? Why but until they can, according to the Baptist system, be termed disciples : and that is, according to their printed, published systems, when they are " regenerated, and justified by faith, and in the possession of salvation." Tupper's Treatise, &c. I would, therefore, ask Tupper, &c., by what means they may be supposed to arrive at that high degree of perfection on the graduated scale ? Is it without being made disciples of, without teaching, and without making any proficiency in the acquirement of useful knowledge ? There is a way pointed out, in the holy Bible, through the instrumentality of the means which God

has provided for that purpose, for raising up human beings, from the lowest degree on the scale, to that high condition of perfection ; but there is another method, which is not altogether creditable, of arriving at a profession of that sublime condition and test. "Verily, verily, I say unto you, He that entereth not by the door into the sheep-fold, but climbeth up some other way, is a thief and a robber." John x. 1. The very entrance on the scale of educational discipline, even by an applied smile or frown, at the very lowest degree, amounts to what can justifiably be considered to constitute the character of a disciple—a disciple of the lowest degree on the scale of educational discipline, and commanded training and tuition ; and there is not a degree, from the lowest to the highest, to which we are restricted by the word of the commission, or by any other restrictive injunction in all the new Testament. How then can the Baptists overleap all the degrees on the scale, from the lowest to almost the highest, before they can venture to assume the designation disciple ? How but because they, by an unjustifiable metathesis, substitute the baptism of the water for the baptism of the Holy Ghost, from the passage, "He that believeth and is baptized shall be saved." Mark xvi. 16. And thus substitute also a plain declaration of promise, in the room of the command in the Apostolic commission. They strengthen themselves also, in their adherence to their present test of qualification, from the professed condition of some who were baptized in advanced years ; but as they peremptorily insist on our producing sufficiently satisfactory evidence and proof of infants in those families, they cannot surely consider it hard treatment, or any thing but our due, that we, in return, insist on them for sufficiently satisfactory evidence for qualification test in the young among the three thousand, on the day of Pentecost, and at all other times, who were added to the church, by the initiatory ordinance of baptism. Those Jewish families were received from under the Mosaic dispensation, into which they were initiated by the ordinance of circumcision, into the

Gospel dispensation, by its initiatory ordinance, baptism, by families young and old, from the least to the greatest of them, in virtue of their covenant engagements to the Lord, just as they were initiated under the former dispensation, by the initiatory ordinance, which was appointed for that purpose, and which was suitable, and adapted to the dispensation to which it belonged, in perfect harmony and consistency : and when Peter's language on the day of Pentecost is properly considered and understood, it will undoubtedly be found to accord and harmonize with these views.

"Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost ; for the promise is unto you and to your children, &c." It was necessary that those who were held under responsibility, by the terms of the covenant of circumcision, should be translated from the one dispensation to the other, by belief and acquiescence in the new dispensation doctrines, and ordinances ; but they were not required to come over, from one dispensation to another, and to leave their infants behind them. That would be the same as if the adult believers of the children of Israel, should be instructed in virtue of qualification test to come out of Egypt ; but because their infants were not capable of understanding and believing the nature of the change, about to be effected in their condition, and could not, on that very night, eat believingly of the paschal lamb, to leave them in Egypt until they should be capable of repenting, so as to be liberated according to test qualification. Was it in consequence of that test qualification the infants of all the Jewish families were spared, when the destroying angel went over all Egypt, and killed all the first-born in Egypt, both of man and beast ? "And it came to pass, that, at midnight, the Lord smote all the first-born in the Land of Egypt, from the first-born of Pharaoh that sat on his throne, unto the first-born of the captive that was in the dungeon, and all the first-born of cattle." Ex. xii. 29. There was a test qualification proposed and enacted ; but not of the infants, and

yet the infants were safe in consequence of their federal rights, and of the compliance of their parents with all that was required of them on the memorable night of the Passover ; and, therefore, they were federally brought out of Egypt together with their parents : and were together with their parents baptized unto Moses in the cloud and in the Red Sea, in virtue, not of personal test qualification ; but in virtue of their federal or covenant claims and rights : therefore, Peter, observing the same analogy, says, " for the promise is unto you, and to your children, &c." The Israelites were not to leave a child, nor a beast nor any thing of all that they possessed behind them in Egypt ; nor were the people on the day of Pentecost, to leave a child after them under the Mosaic dispensation bondage ; but were to be, according to Peter's injunction, baptized every one of them in the name of Jesus Christ for the remission of sins, accompanied with the promise of the gift of the Holy Ghost ; and the reason follows : for the promise is unto you and to your children ; and, therefore, in virtue of that promise, he says, " and be baptized every one of you." And thus their children, with the parents were to be absolved from under the Mosaic, burdensome ritual ; and to be initiated, together with their repenting parents, into the milder gospel dispensation, not by the shedding of blood, as formerly, but by the pouring or sprinkling of water in Christian baptism, as the representative of the baptism of the Holy Ghost, which was promised by pouring out, or shedding forth. And thus they were to be initiated, in membership, into the Christian church, that they might there be trained up in the way they should go, that when they should be old, the promise of God might be fulfilled to them, that they should not depart from it, but progress along with their parents, as their juvenile faculties, and rational intellect, might be expanded to receive more and more of the doctrine of Christ, according to the progress of their mental energy. The gospel, was, on the day of Peter's sermon, the day of Pentecost, commenced, by the pouring out of the Holy Ghost upon themselves,

and promised in perpetuity, and by what rule could a separation in families take place, any more than it could take place under the former dispensation? Peter conjoins them by families old and young: one with another, for, says he, the promise is unto you and to your children, &c. Attend to the conjunction, for, and you will find, that it will confirm you in the belief, that the children are included in the command, and be baptized every one of you, because the promise was not only to them, who were capable of understanding and of repenting, but also to their children; and, therefore, the children, by the very construction of the language of inspiration, were to receive the sign and seal of the covenant along with their parents, because they were included with them under the covenant of promise. If the children were not included in Peter's language, directing them to be baptized every one of them, there would be an insignificant redundancy in language, when he says, and to your children; but there could be no insignificant redundancy in the language, for that would have a tendency to mislead; and that again would have a tendency to destroy the credibility of the holy scriptures.

The doctrine of the passage, in reference to the change to be effected, from one dispensation to another, is, Repent, ye who are pricked in your hearts on account of what ye have heard, and be baptized every one of you, both old and young in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost, the promise of the Father, for the time which was prophesied of is come; the gospel dispensation is commenced, and the promises of the covenant shall be sure, to you and to your children, &c. Therefore, take the sign and seal of the covenant, which is now to be administered to you and to your children, for establishing you and your children in the promises of the covenant, both you and your children, under the new covenant which is now commenced, and ye shall receive the gift of the Holy Ghost, by whom ye and your children shall be savingly taught in the doctrine of Christ, for there is no sal-

vation in any other ; neither is there any other name among men given under heaven whereby ye must be saved.

As the children, therefore, were to be received together with their believing parents, by baptism, under the gospel outward sign and seal of the covenant, they were to be placed under the care, and inspection, and superintendence of the church, that they might have a legal, federal, scriptural claim, in church membership, to such tuition and training as the dispensation should afford ; but it was not necessary that infants should have any thing proposed to them as lessons of training, but just what would suit their capacities ; but it was necessary, and was, and is, required of the church, to make a commencement, according to the infant capacity of their charge, and that as early as restraint could be practicable ; and as early as encouraging inducements could hopefully be held out to them : and that is practicable earlier than the generality of people are aware of : and I would ask why so many attempts to please or to check infants are practised by nurses, if the infants are to be considered incapable of distinction between a smile and a frown—between patting and slapping—between tender, soft, dandling ; and harsh, painful treatment—between palatable food, and drink ; and bitter gall, and vinegar—between a horrifying sound ; and sweet, mellifluous, musical strains,—and between the cheering rays of light ; and the melancholy gloom of darkness ? In short, the human senses are brought into the world with every perfect child ; and these senses—hearing—seeing—tasting—smelling—and touching, when perfect in a new born infant, are sufficient warrant and encouragement to expect corresponding faculties of soul, or human intellect ; as well as to warrant and justify the assertion, that an infant is capable of receiving discipline and training, commensurate with its infantile opening faculties. Commence, therefore, as early as practicable, and continue as long as a lesson can be received, even to the dotage of old age, and decaying infirmity ; but especially “Train up a child in the way

it should go ;" and that there may be a mutual engagement and responsibility, both to teach and to learn, federally, scripturally, and lawfully established in the church of Christ, initiate the infants into Church membership by the application of the sign and seal of the covenant, infant baptism.

I have thus shewn that by application to the five human senses, infants can be made disciples of, according to the strict and correct meaning of the term disciple, which is used in the word of the Apostolic Commission. " Go ye, therefore, and make disciples of all nations, baptizing them," &c. I have shewn that it is not a proficiency, or a finished education that are required, but initiation and a commencement by all practicable means.—First, those of riper years to be constituted, and organized into membership, and Christian communion ; and after them their children and infants with them—" The seed of the blessed of the Lord, and their offspring with them." That the fear and the worship of God may be in the dwellings of his people—that God may be their God, and that they may be his people. That he may behold the pious endeavours of his people, training up their children who bear his name, by the scriptural application thereof in their baptism, that he may smell the sweet savour of their offerings, and prosper their endeavours " to train up their children in the way they should go," with the hopes of the fulfilment of his promises, " when they are old they will not depart from it." The children are thus placed under the means of divine appointment, for obtaining a Christian education, and, as they advance in years, the gospel doctrines are applied to their expanding faculties, according to their capacity and ability to receive, until, as little children, they shall be taught of the Lord, and enabled to cry with transports of joy and exultation in the Temple of the Lord, Hosanna to the Son of David. Hosanna in the highest ! And until, in more matured judgment and understanding, they shall be qualified to enter the Lord's courts, and bring an offering with them—" an offering of the corn, of the new wine, and the oil,

unto the chambers ; where are the vessels of the sanctuary, and the priests that minister, and the porters, and the singers : and we will not forsake the house of God." Nehem. xi. 39.

The rational infants are sent into the world, not to end their days like the brutes that perish, but to exist throughout the endless duration of infinite existence, either in heaven or hell ; and may be called, and are often called away, in very infancy : their days are often terminated, almost as soon as they have commenced to breathe in the world, and are not spared to arrive at maturity of years, or of proficiency in the acquirement of any communicable, beneficial, salutary knowledge, by man's tuition and training : and if qualification test, such as man can receive, and dipping, on which so much stress is beginning to be laid, were necessary to insure their eternal salvation, and happiness, and glory, the undipped, or unbaptized infants would inevitably be all lost, and all turned into hell ; but that would limit the unbounded mercy of God towards his creatures, and exhibit the God of Israel in a character widely different from the revelations he has been graciously pleased to give of himself in the Holy Bible.—His compassion and mercy are often expressed, as is to be seen in the Holy Bible, in very endearing language, towards the offspring of his covenanted people ; an instance of which, in addition to what has already been written, I will quote from one of the Prophets of the Lord, " Moreover, thou hast taken thy sons and thy daughters, whom thou hast borne unto me, and these hast thou sacrificed unto them to be devoured. Is this of thy whoredom a small matter, that thou hast slain thy children, and delivered them to cause them to pass through the fire for them." Ezek. xvi. 20, 21. There, God claims the children as his own, not merely in consequence of his prerogative as their Creator ; but also, and specially, in virtue of his covenant with the blessed of the Lord ; with the seed of the blessed of the Lord, and their offspring with them, to be a God unto them and to their seed after them, in their generations, for an everlasting

covenant. What right or authority have people now to withhold the sign and seal of the covenant from the children, when God claims them as his own, in virtue of the covenant to which that sign and seal is undoubtedly affixed? No more right than the idolatrous Israelites had, in making them pass through the fire, to the idols of the heathen nations among whom they dwelt : and indeed the withholding from the children now what they themselves lay so much stress upon for salvation and safety, may be considered indirectly tantamount to the murderous practices, which God reproves by his Prophet as quoted. An indirect act may be as dangerous as a direct : the withholding of food and drink may prove as fatal for the deprivation of life, as the murderous knife of the assassin : the withholding of rights and privileges, is an indirect act of robbery and spoliation, as detrimental and prejudicial to the interests of society, as the unjust extortions of violence : and the withholders of just rights and claims must be held reprehensible, and guilty of iniquity and injustice ; as well as the actual, direct spoliators, robbers, and extortioners. And even should a kind of compensation or remuneration be offered, counterfeits, in place of gold, cannot be considered an equivalent or due satisfaction. But the ordinance of baptism, as the sign and seal of God's covenant, to the infants of the covenanted people of God, is a right which is their covenanted right and privilege, and the withholding it from them is indirect robbery, and indirect spoliation : and it is to be administered to them by pouring the water upon them, in the name of the Father, and of the Son, and of the Holy Ghost, so as to represent fairly and truly, the Baptism of the Holy Ghost by pouring the Spirit upon all flesh, and therefore any thing in lieu thereof, in any other mode, must be termed a counterfeit, and a spurious, unscriptural act.

When God therefore shews such abhorrence of the murderous acts of idolatrous Israel, in the cruel treatment of their sons, and of their daughters, whom, he saith, they bare to him, and whom, in virtue of his

covenant engagement to be their God, he acknowledged as his own children, we must not curtail their rights and privileges ; nor limit the mercy and compassion of God towards them whom he calls his own : and therefore we may expect, and hope for, salvation for the infants although parents or guardians should deprive them of their just rights and claims with regard to the outward sign and seal of God's covenant. And besides, should it be in the purpose and will of him who made them, to call them, in very infancy, before they could be capable of receiving such instruction and tuition as might lead them to a knowledge of the plan of salvation through Jesus Christ, and before they should arrive at that maturity of reason and judgment by which they should be qualified and capable of giving an answer to every one who should ask them a reason of the hope that might be in them, we are not surely to suppose that God might not so operate upon the infantile faculties, by his creative Spirit, in his inscrutable, merciful, and gracious operations, and by application of the blood of Jesus Christ, which cleanseth from all sin, and by his sanctifying influences, as to prepare the soul of the infant, by spiritual qualification, for entering the pure and holy regions of life and light, and immortal glory. These operations are necessary for all before they can be qualified to enter those Holy and bright regions of immortality, and none can be admitted without them ; and none can thus operate upon themselves, so that the infants may be the objects of the mercy of God, as much as those of matured qualification and reason : and indeed, if these operations were to be expected, on account of any personal qualification, the infants would have the best claim and title, because they are not so awfully burdened with actual sins and transgressions as the adults necessarily are ; and because they had it not in their power to be so often and so shamefully guilty of the sin of the rejection of proffered mercy, grace, and reconciliation, as the practised adult rebels have been : and, therefore, the favour of God, and the operations, and sanctifying influences of the Holy Spirit, in the

recovery of the soul from sin and death, are as free to the new-born infant, as they can be to man in any stage of his progress through life : we, therefore, conclude, that God in his own inscrutable, merciful way may give such revelations of his will for salvation through Jesus Christ, by his Spirit, if not by his word also, to the soul of an infant as may answer every purpose of his grace and love : the world was but in its infancy, and in its chaotic state, when God said "let there be light, and there was light ;" and by what authority can any man say that God may not shine light into the benighted, darkened soul of an infant. "For God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the Glory of God in the face of Jesus Christ." II Cor. iv. 6. With the hope, therefore, of the merciful dealings of a merciful God with the infants of our people, we receive them from the hands of a merciful God, to be, by us, trained up in the way they should go, baptize them, and thereby receive them into membership in the Christian church, in order to secure and guarantee for them their rights and privileges, and that the mutual obligation to teach and learn, may be scripturally, federally, and religiously established in Christian communities, and immediately proceed in their training, from patting and slapping to such proficiency as time and circumstances may permit. These are the doctrines and rules of the Bible, and can any one of those who refuse to accept of these doctrines and rules, be so bold as to say, in the very face of the word of God, that these doctrines, and the practice of these rules, are the cause of all the evils that are in the world, as some begin profanely to say ? Infant baptism is not the cause of all the evils that are in the world, but the Devil, for it came all from him originally, and by him it is continued in the world by his infernal influences upon the creation of God, and by setting up false prophets and false teachers for counteracting the gospel of the kingdom of Jesus Christ ; and for dissuading the people from observing the ordinances of the Christian religion ; or by teaching

them to reverse the order of the divine appointment in their administration ; and thus try to frustrate the purpose of God, who appointed them, and commanded them to be religiously observed in his church. Infant baptism is not the cause of all the evil that is in the world, else there would be no evil among those who reject and despise it : it must be allowed that there is a lamentable dereliction of duty observable among those, who observe the administration of the ordinance, in their laxity in the proper disciplining and training of the baptized children, by which others take occasion to repudiate, and scandalize, the ordinance itself : but the cause of the evils, which undoubtedly are observable among the baptized, is not to be imputed either to the ordinance, or to the administration of it to the infants ; but to the parents and to the guardians, on account of their want of knowledge and discipline, in the training of the baptized children—by the ordinance they are received for training, and the fault is to be found, where evil is prevalent, in the conduct of all who are under heavy responsibility, even in consequence of the ordinance, to train up the children in the way they should go, as well as from many other inevitable causes ; such as the want of means to provide the necessities of life for them, so that they are often, with sorrowful hearts, constrained to allow them to go to provide for themselves where they best can, and thus, they are not under the immediate inspection and care of them who were, lawfully and federally, under responsibility to God and his church ; that is the cause of much evil and not the ordinance, or its early administration. The ordinance is instituted and appointed for gracious purposes, and its administration to the infants cannot be supposed, for a moment, to defeat these gracious purposes ; else God, a merciful God, would certainly have deemed it an evil ; and, would have revealed it, as such, among the other evils, which are mentioned in the Holy Bible, and which are, by the laws of his kingdom, forbidden ; but infant baptism is not termed an evil in the Holy Bible ; nor is there any prohibitory law or act in the whole

Bible against infant Baptism ; and, " where there is no law there is no transgression." Rom. iv. 15. Infant baptism, therefore, cannot be the cause of any evil : but the evils which are, where infant baptism is, must be sought for from some other quarter, or source : but much good attends infant baptism, where the requisitions of the ordinance are acted up to. There cannot be any evil attached to an educational engagement, if the subjects, to be studied, are of a good character—evils may accompany it, from various causes, but the education itself is not to be charged with the abuse of it—neither is infant baptism chargeable with the many abuses, the many lamentable and shameful abuses, which must be confessed with sorrow, are made of it by the profane and profligate wretched world.

But our present inquiry is whether infants are proper subjects for the ordinance, according to the proposition of the Apostolic Commission, " Go ye, therefore, and teach, or make disciples of, all nations, baptizing them," &c. I trust that is satisfactorily proven, not only, from the practicability of making young infant disciples of them, by such correction and encouragement as they are capable of receiving, from watchful experienced nurses, in the infant school or nursery ; but also from the holy scriptures which prove their infantile claim and title to the sign and seal of the covenant—they are the offspring of the seed of the blessed of the Lord ; and, therefore, they have as good a claim, in infancy, as they possibly can have, at any period, of after life. " Repent, therefore, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost, for the promise is unto you and to your children, and to all that are afar off, as many as the Lord our God shall call." And " train up a child in the way he should go, and when he is old he will not depart from it." Prov. xxii. 16.

Not only is our responsibility to God to train up the children in the paths of duty clearly pointed out in the holy scriptures, but the mutual obligation is also to be

clearly seen, in the scripture injunction, which is applied to the children of the church ; "Children obey your parents in the Lord." Eph. vi. 1. And as no age is signified, the application of that scripture, must be considered, as restricted to the whole offspring lineally descended from Christian parents, in virtue of their federal engagements now to the Lord, as parents in the Lord ; so that, both in the old and new Testaments, the federal qualifications are to be found in the parents, and from them accruing to the children or offspring—the mutual obligations of parents and children naturally proceed from consanguinity, and the mutual dependence of both parties upon one another for mutual acts of kindness as need requires ; of the one party when young and helpless infants ; and of the other when old and infirm ; but that is the natural consequence of being parents and children only, as is to be seen in most of the irrational animals instinctively to a certain degree, although not in so perfect a degree as in the human race, who are endowed with rational intellect, and sympathizing feelings of a higher nature, and are destined for nobler purposes ; but the federal reciprocal obligation refers, more especially, to the concerns of the soul, and is of a moral, religious nature—duties which refer to the soul, imposed upon the parents ; and, therefore, the children are commanded to obey them, so that the purpose of mercy may be accomplished in them. It is, therefore, the prerogative of the parents, not only, as they are the natural protectors and almoners of their offspring ; but as they are held responsible to God, in the faithful discharge of moral and religious duties, which concern rational souls : and it may be easily seen from the nature of that responsibility and obligation, under which the parents have every lawful right to exercise their authority over them, in every commanded duty, from the first dawning of reason, until they are of age, and lawfully responsible for their own actions and conduct, according to what may be required of them, in the condition in which they are placed in society, as constituted members of the

visible church of Christ. It is, therefore, the duty of parents, guardians, and spiritual instructors to exercise their authority over them in the discharge of all commanded duties, and to exact obedience when they are capable of understanding the nature of a command. It is not only required of the children to obey, when the nature of a command is understood by them, but as early as they can be made sensible of a check by the means, which prudence and the wisdom of those who have the legal authority over them, may suggest ; for there is no age mentioned or fixed as a point from which to begin to exercise authority over them ; although there is an age and period understood and fixed, by human law, when the parent's authority over them, terminates ; and when they are themselves held legally responsible for their actions. These views may lead to the object which I had originally in my purpose, that infants are capable of being made disciples of ; and not only so, but to the necessity of making disciples of them, baptizing them, in very infancy, in obedience to the terms of the Apostolic Commission ; and in compliance with all the other requisitions of the word of God. " Foolishness is bound in the heart of a child ; but the rod of correction shall drive it far from him." Prov. xxii. 15. " Withhold not correction from the child ; for if thou beat him with the rod, thou shalt deliver his soul from hell." Prov. xxiii. 13. 14. Many more passages might be quoted to prove the necessity of early correction, discipline, and tuition ; but surely enough has been advanced to prove not only the practicability of disciplining the infants ; but also the duty of parents, guardians, and spiritual instructors to commence as early as there is any, the least, prospect of moderate success : and, as baptism is immediately connected with the disciplining, it is also to be administered to the infant disciple, that the covenant engagement may be a legal warrant, to all concerned, to proceed in the duty of tuition as required in the word of God : and that those, who are thus lawfully constituted as overseers and rulers, may be held responsible to God, and to the society and

community to which they are themselves connected, in membership, by the self same initiatory ordinance of baptism.

An opposition to what we believe to be right has its good consequences, as well as its evil: it is true, it may be productive of much evil in its first appearance and operation; but may be followed with much desirable good—the overflowings of the Nile may do much damage to the property of the careless and improvident, and may sweep off unsecured materials; yet it leaves a blessing behind, when it subsides—it fertilizes the soil,—a violent storm may be injurious to a considerable extent; yet it purifies the air, and dispels its noxious, pestilential vapours, and renders it salubrious and highly conducive to health. War has its evil, tremendous devastating consequences; and yet it produces good to the conquering nations—The peculiar people of God, under the Mosaic hierarchy, and regal dynasty, were compelled to engage in war for the suppression of immorality and violence; as well as for the defence of their legal rights, and the securing of their lawful patrimonial possessions, and the defence of their rulers and laws, and also in defence of their religion—An opposition also to what we believe to be right and agreeable to the word of God, shall have its good effects; although the first overflowings may be extensively devastating in some quarters, and painfully grievous in others—The danger when clearly understood and perceived coming upon us, as an overflowing flood, sweeping storm, and devastating army of spoliation, will have the beneficial tendency to arouse the careless and apathetic—to stimulate the diligent to redoubled exertion—to quash party dogmatic differences—to draw together into coalition all, who apprehend the danger, for mutual defence and safety—to cause the ignorant to qualify themselves by diligent research and study, that they may be ready to give an answer to every one that asketh a reason of the hope that is in them—And, in short, it will cause the pious to approach the throne of grace with more perseverance and fervency

of heart, to implore the divine blessing upon their labours of love, in the faithful and scriptural application of means and ordinances, that the gospel of peace may have free course and be glorified, and to offer to the Lord such prayers as the following appropriate prayer. "Rid me, and deliver me from the hand of strange children, whose mouth speaketh vanity, and their right hand is a right hand of falsehood : that our sons may be as plants grown up in their youth ; that our daughters may be as corner-stones, polished after the similitude of a palace ; that our garners may be full, affording all manner of store ; that our sheep may bring forth thousands and ten thousands in our streets ; that our oxen may be strong to labour ; that there be no breaking in, nor going out ; that there be no complaining in our streets. Happy is that people that is in such a case ; yea, happy is that people whose God is the Lord." Psalm cxliv.

SECTION XII.

THE ORDINANCE OF BAPTISM NOT TO BE REPEATED.

The repetition of the ordinance would not appear so flagrantly culpable, should there be a perfect certainty that it was unscripturally used, in the first administration ; but where there is a perfect certainty, from a mass of scriptural testimony, that the first act is agreeable to the nature and character of the ordinance, as well as to the divine command and commission, in the word of institution, as explicitly exhibited, in the Apostolic Commission ; the repetition, in the self same thrice holy name, in which it was first, scripturally and authoritatively administered, cannot be considered in any other light, than a daring rebellion against the appointment of heaven, and a despising and a rejection of Christ's authority and commission to his servants, who are placed under the highest responsibility to him who installed them into office—and besides, when a cloud of witnesses—learned, enlightened men, bear their conscientious testimony to infant baptism, by the pouring or sprinkling of water upon the subjects in the name of the Father, and of the Son, and of the Holy Ghost, the dipping of them afterwards, in the self-same thrice holy name, is surely a profanation of that great and glorious and terrible name ; therefore, when we are decidedly agreed, and act conscientiously and scripturally in baptizing the infants, the presumption of others who enter into our labours, without leave asked or received, and who try to undo, by a contradicting act, what has, upon the highest responsibility, been, scripturally and warrantably, done, cannot but be marked with the stylus of disapprobation, and reprehensible culpability : and we who baptize the infants, would not be found faithful to

him who has been graciously pleased to endue us with power from on high ; and who has, in token of his approbation, granted us many seals of our ministry, if we should look on with careless indifference, and shameful apathy, and to allow such unjustifiable aggressions, and surreptitious dealings and intermeddlings to pass with impunity ; for, " It is required of stewards that a man be found faithful." I Cor. iv. 2. When any man is legally installed into office, an interference with him or his actions, by any person, cannot be deemed admissible conduct, unless the authority of the person interfering be satisfactory to the person interfered with, when acting, in virtue of indisputable authority and commission, in the conscientious discharge of duty, according to the terms and responsibility of the commission which he holds : either the authority and commission must first be proven to be spurious and illegal, or the interloper must be condemned as a busy body who enters, without authority, into other men's matters ; and not only so, but as a daringly presumptuous despiser and rejecter of a sacred commission, and of the high responsibility consequent on sacred and solemn engagements.

These principles are sound, and can safely and justifiably be applied to human authority, engagements, and responsibility, in all the common affairs and transactions of human life ; but when they are applied to the authority of heaven—engagements between God and his creatures, with regard to spiritual and eternal things, and the awful responsibility of the creatures whose sacred authority they act under, the interference of others, cannot but be deemed and declared as daring presumption, and impious intrusion. Therefore when the nature and character of the office, under which any man is held responsible, by the proper authorities, who have legally appointed him, is of vast importance ; and when the engaged party has voluntarily and cheerfully submitted to the terms of his engagements, on vow or oath, to be faithful, any interference must be considered repugnant to sound principle and just dealing—diametrically opposite to

the nature and requisition of the engagement, and the laws of contract—as well as to the scriptures of truth. “Who art thou that judgest another man’s servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand.” Rom. xiv. 4. “Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.” Rom. xiii. 2.

Therefore any person solemnly sworn into office cannot be justifiably interfered with, while in the discharge of his duty, with impunity, by any, but by those who may have lawfully and authoritatively placed him under solemn and awful responsibility; and who have the sole right to approve or disapprove of his conduct, according to the satisfaction or dissatisfaction he may give in the performance of such duties as may have been prescribed to him—who have the sole right to continue or discontinue him in office according to their own pleasure—and to amend, or pass to his joy and comfort, or to undo completely, what may have been done by him, who has been employed in the service and business of the proper authorities, who may have originally granted the commission—and to suspend, or depose from office, on account of defalcation, dereliction of duty, or of fraudulent dealing in the management of the affairs of the employer: but all these exercises of authority are perfectly compatible with the nature of delegated power and authority—delegates may be commissioned by the supreme authorities to serve the sentence of their counsel and will according to circumstances; and thus by special patent authorize others to act in their name to the utmost extent of their instructions. But it must be remarked that there must be nothing in their instructions repressive of the terms of the commission held by those over whom they may have received delegated power and authority, else their patent may be suspected, and their power may lawfully be despised and resisted.

These principles are consistent with common, equitable jurisprudence, and may be safely and advantage-

ously applied to the subject under consideration, for ascertaining whether the unauthorized interference of Baptists be lawful or not : and whether or not it may be lawful, for those with whose charge they do grievously interfere, to condemn their proceedings, and to resist and repel themselves as grievous wolves who enter in among us and spare not the flock which is lawfully committed to our charge, who are by the Holy Ghost made overseers over the Church of God. By the application of these principles it is perfectly plain that their interference cannot extend to others, for the purpose of suspending or deposing them from office, or from the discharge of their duty ; and therefore their right of interference must be suspected and denied, and they themselves must be resisted and repelled by all lawful means and power, until they can prove, if ever, that our commission to baptize infants is spurious and unscriptural ; and until they can prove, if ever, that two contradicting commissions are valid, and authorized by the same great original authority—we profess to believe that infant disciplining, and infant baptism are implied in the Apostolic Commission ; and that our commission is an extension, from generation to generation, of that original commission, as Jesus Christ promised, for our encouragement, that he is with us unto the end of the world or age. On the other hand the Baptists profess to believe that they hold a commission, which is, in every respect, contradictory of that which we believe, and can prove, to be the true commission, derivable from the original, in every possible respect—now these contradicting commissions cannot be the same ; nor can it be believed that they are the boon of the same authority—for instance, the Master Shepherd would act inconsistently with his noble and righteous character, were he to put me and many others in lawful authority over flocks of sheep, with the strict injunctions contained in his word, as in the following passage, “ Take heed therefore to yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

For I know this that after my departure shall grievous wolves enter in among you not sparing the flock." Acts xx. 28, 29. And after imposing the responsibility of such instruction and strict injunction, to send another, with a counteracting commission, to destroy the pasture which he formerly assigned to us for the flock, and to drag from us, by decoying, deceiving practices, the sheep for whose feeding we are thus held awfully responsible. Such contradicting and counteracting commissions, from the hand of him who grants their authority to all his ministering servants, would be unworthy of the noble and righteous character of the Bishop and Shepherd of our souls: would have a sure tendency to paralyze our faith; and to destroy the credibility of the holy scriptures in all other respects: Therefore we are constrained to conclude that the one or the other of these professed commissions must inevitably be spurious and surreptitious; and that all transactions, in virtue of such spurious and surreptitious commission must be deemed unauthorized and contradictory of the truth, and of the word of institution: and also, that all the professed and seeming reformation which may appear, as the effects of the application of the doctrines of false and spurious systems and commissions, are unreal and unsubstantial—delusory phantoms; unsatisfactory in the possession; un-abiding in their experience; and fatally dangerous as a foundation to rest hope upon. Nor would it be consistent with the noble and righteous character of the High Priest of our profession, to authorize and command me and others to mark, for the great shepherd of the sheep, all the lambs of the flock, as many as shall be made to appear among the sheep, with the alone mark which he has appointed, that is, the sign and seal of the covenant; and to authorize others, on whose care the flock has not, by any authorized commission been placed, to come from behind yonder hill, or from beyond yonder sea, and to mark them, in a contradictory way, for the self-same master: and thus to undo, what I am conscious, before Him with whom I have to do, I have done, according to the teaching

and instruction which he has given me clearly, explicitly, and intelligibly, by his Holy Spirit, who hath enlightened my understanding to understand the scriptures, wherein are contained all the revelations of God to his creatures, both as regards doctrines and ordinances.

The repetition of the ordinance cannot but appear, to every enlightened believer, repugnant to sound principle, and reverse of the institution thereof ; and cannot but carry with it the idea of unjust and unlawful dealing, if not of knavish and dishonest practices.—It always has been the practice of sheep stealers to change, as far as possible, the owner's mark, for the purpose of preventing discovery ; but whether that remark may be made to apply to the present subject under consideration, I leave to the consideration of those who may feel interested in the subject, and who may have sufficient ability to decide ; and merely express my own unqualified disapprobation of baptist intermeddlings with other men's matters ; and warn the baptized, lest they should be scattered in the dark and cloudy day ; and lest they should “be tossed to and fro, and be carried with every wind of doctrine, by the sleight of men, and cunning craftiness whereby they lay in wait to deceive.” Eph. iv. 14.

The ordinance of baptism, in the name of the Father, and of the Son, and of the Holy Ghost, must be considered, even by those who withhold it from their infants, to be the ordinance of initiation into the Christian Church, by which their membership is recognized, and their privileges guaranteed : what construction then are we to put on the conduct of those, who, after being constrained to acknowledge that the ordinance is truly initiatory in its nature and character, presume to repeat it : who presume to re-baptize them, or rather dip them, in the name of the Father, and of the Son, and of the Holy Ghost : the self-same thrice holy name, in which they have already, on the awful responsibility of faithful servants of Jesus Christ, been baptized ? No other construction, but that they must be understood to consider all the commissioned ser-

vants of the Lord, who practise infant baptism to be partially, if not wholly, uninstructed, and, left so to be corrected by them. Now this is truly presumptuous and preposterous, when they cannot produce either command, in all the New Testament, or even example for the repetition of the ordinance in that glorious thrice holy name, in which we are, in infancy baptized: but partial qualification and partial authority are incompatible with the Apostolic Commission; and therefore all who administer the holy ordinance of baptism to the infants of our flocks, by pouring or sprinkling water upon them, in the name of the Father, and of the Son, and of the Holy Ghost, must be considered by the Baptists to be without a commission—without divine teaching and instruction—and without authority to administer the holy ordinances of the gospel; but such a sweeping sentence they would not venture to present to public view, because they well know that thousands would rise up in judgment against them, and condemn them, from a clear, undoubted experience of the blessed effects of our ministry upon themselves: if they will allow us to have any commission at all they must allow it in full, for there are no partial commissions for those who are sent forth to teach all nations, baptizing them, &c. But when it is taken into serious consideration, that unto his commissioned servants, who are sent forth, as lambs in the midst of wolves, to make disciples of all nations, baptizing them, &c., and to preach the gospel to every creature, is given to know the mysteries of the kingdom, we must be excused when we repeat the Apostle Paul's admonition, "Let a man so account of us as of the ministers of Christ, and stewards of the mysteries of God." I Cor. iv. 1. And if that admonition is understood and acted upon, a Baptist will never bring grief again to my heart, by counteracting me in the discharge of my duty, either in attempting to recommend themselves as guides to my people, or in decoying and deceiving them, for the purpose of altering their neighbor's land mark, and for the purpose of making my property their own, by clandestine,

fraudulent dealing : and would never again bring themselves under suspicion of acting a similar part with those signified in the following prophetic passage of the word of God : " But they, like men, have transgressed the covenant : there have they dealt treacherously against me. Gilead is a city of them that work iniquity, and is polluted with blood. And as troops of robbers wait for a man, so the company of priests murder in the way by consent : for they commit lewdness." Hos. vi. 7. 8. 9. Whether that passage alludes to the present conduct of the Baptists or not, it is a sure case that the rejection of the sign and seal of the covenant is a transgressing, and a rejecting of the covenant itself ; and whosoever is guilty of transgressing the covenant must be considered as dealing treacherously against the Lord.

The ordinance of baptism is undoubtedly the outward sign and seal of God's covenant with his people, which cannot be meddled with, nor be repeated, not only on its own account, but more especially, on account of the great and glorious name in which it has, authoritatively been applied and administered. The rejection denies the authority of God to his servants ; undervalues our awful responsibility under which we have conscientiously baptized the infants of our flocks ; and treats the glorious, thrice holy name, in which we have baptized them, with disdain, and insolent contempt : and not only so, but the repetition of the ordinance, in a contradicting mode, called dipping, is a rejection, in every sense of the word, of that which is represented thereby, the inward sign and seal of the self-same covenant : therefore to any candid, judicious, enlightened critic, the conduct of the Baptists, in despising and trampling under feet what we have done in the name of the Father, and of the Son, and of the Holy Ghost, must appear daringly presumptuous, and impiously profane, and cannot be defended by sound principle based on the word of God. The ordinance of baptism is the outward sign and seal of the covenant of grace, and not to be repeated, but by the inward sign and seal, which it is understood to repre-

sent, which cannot be administered by the hands of sinful men ; therefore, any attempt of man to repeat that sign and seal, by dipping, is a rejection of the ordinance, in the first administration, and a reversing of the order of the divine institution and appointment thereof in the holy Bible. Where it is repeated the first is denied, rejected, cancelled and obliterated by the second ; and when infant baptism can, satisfactorily to ourselves, if not to others, be proven to be the true, and scriptural ordinance, we cannot but consider those to whom it has been repeated, to be now in an unbaptized condition : what we understand and believe to be the true baptism, has been rejected and obliterated by the second ; and therefore we, according to our knowledge and belief, cannot consider those who have allowed themselves to have been led into error ; and to have been “ tossed to and fro, and carried with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive.” Eph. iv. 14. We cannot consider them in any other condition, than in an unbaptized state, worse than if they had never been baptized at all : the first baptism is rejected and cancelled by the second : and we cannot believe, nor can they prove, that second sham transaction to be the gospel dispensation baptism. “ Let every man abide in the same calling wherein he was called.” I Cor. vii. 20.

Many warnings are given in the holy Bible against what may proceed from rebellion and unbelief, as may be learned from the Lord’s disapproval of Moses and Aaron’s conduct at the water of Meribah, where the children of Israel strove with the Lord and he was sanctified in them. The repetition of a single act there is given as proof of unbelief ; and so we may safely consider the repetition of the ordinance of the gospel dispensation by the Baptists ; they must be considered to disbelieve in the favour of the Lord to those who are baptized by us in infancy, when they presume to strike the rock a second time, that is, when they use the self-same great and glorious name, which has already been used in the administration of the holy ordi-

nance. "And Moses and Aaron gathered the congregation together before the rock, and said unto them, hear now, ye rebels ; must we fetch you water out of this rock ? And Moses lifted up his hand, and with his rod he smote the rock twice ; and the water came out abundantly, and the congregation drank, and their beasts also. And the Lord spake unto Moses and Aaron, because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them." Num. xx. 10, 11, 12.

Such are the effects of the disapprobation of God of the conduct of those, who exceed and go beyond the bounds of duty, through their unbelief of the sufficiency of a simple act, to represent that, which may be depended on as having sovereign efficacy : we believe that the outward ordinance can have no special benefit, but as it is administered through faith in God's promise, according to the tenor of the covenant, of which the ordinance is the sign and seal ; and as it is an outward representation of that on which we depend, the invisible sign and seal, which is administered by the Lord himself. The rock which Moses was commanded to strike with his rod, which God directed him to use, for the manifestation of the power, compassion, and love of God towards his people, was typical of Christ, "For they drank of that spiritual rock that followed them ; and that rock was Christ." I Cor. x. 4. The repetition of the commanded act at that time by Moses is reproved by God, as an act of disbelief and distrust, not tending to the glory of God in the sight of the people ; therefore it is marked with the disapprobation, which we read in the holy word, and followed with the sentence which is the inevitable consequence of unbelief and transgression, for our warning and instruction. Moses's faith, at that trying moment, was put to the test, and his repetition of a commanded act drew upon him the expression of disapprobation and reproof which I have quoted : and the Apostle Paul leads us to the purpose for which all the evils that came upon the children of Israel for their

sins of murmuring, rebellion, and idolatrous propensities, in the wilderness, are recorded in the holy Bible, as expressed in the following passage, " Now all these things happened to them for examples ; and they are written for our admonition, upon whom the ends of the world are come." I Cor. x. 11. The rock was Christ typically, but not really and identically ; yet the transaction had the desired effect ; and although God was not glorified by the repetition of the commanded act ; nevertheless he was glorified in the disapprobation with which he marked the repetition of his command, and in the effects of his own abundant mercy, in the plentiful supply of water from the rock, with which he was pleased to refresh abundantly his people.

The repetition of the commanded act, in its very first application, is marked in the holy Bible, by the disapprobation and censure of God, who appointed that typical manifestation of power and mercy ; and the murmuring, rebellious, and idolatrous conduct of the people, brought down upon them the signal judgment which God in his justice, poured down upon them, for examples of admonition and warning to us, on whom the ends of the world are come. " He that despised Moses's law died without mercy under two or three witnesses : of how much sorcer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? For ye know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, the Lord shall judge his people. It is a fearful thing to fall into the hands of the living God." Heb. x. 28, 29, 30, 31. If these disapprobations censures, and signal judgments, during the comparatively dark ages of the Mosaic dispensation, were the sad and dismal consequences of a repetition of a commanded act ; of the disobedience, transgressions, murmurings, fornication and idolatries of the then typical people of God, whom he had received under covenant, and their offspring with them, from genera-

tion to generation, and to whom the sign and seal of the covenant was enjoined ; ought not the perpetrators of the self-same crimes, now under the clearer light of the gospel dispensation, tremble for fear of that just vengeance which is threatened in the writings of the Apostles of the Lamb ? Circumstances now may differ in their features and aspect, and yet be tantamount or equivalent to what was followed with the awful consequences related, as our admonition and warning, in the scriptures of truth ; lest we also should transgress after the similitude of their transgressions, by repeating a commanded act ; or by any of the other sins, reprobated and condemned, for our ensamples, and admonition, and warning.

A work consists of a succession of progressive operations until what is undertaken be finished according to the proposed plan and specifications ; but an act has no component parts or divisions distinct from one another, so as to require a progression or a repetition of operations ; and therefore when there is a repetition of an act it loses its character and name, and becomes a continued operation, and assumes the nature and character of a progressive work : disciplining, teaching, and preaching the gospel to every creature, comprehends the work of the ministry, according to the Apostolic Commission, and the administration of the ordinance of baptism, in every individual case, is an individual act, not requiring a repetition, and is perfectly sufficient for its own purpose, just as striking the rock once would have been perfect obedience, as an act of faith, fully answerable to the purposes for which it was appointed and commanded. The repetition of the ordinance therefore is just as reprehensible now as striking the rock twice then was ; and is as sure a mark of disbelief and distrust in the effects of the first act, as the second stroke to the rock was in the effects which would have accompanied the first without the second.

If the infant baptism, and the after action to adults in the Baptist form and mode, be both called baptism, the rock is assuredly twice struck, and the second

must be considered the effect of unbelief and distrust, and not the first ; and therefore the awful consequences threatened in the word of God, as exemplified in the censure and disapprobation, already referred to as above, must be applied to the second act, and not to the first—the first is commanded, but not the second—the second is the effect of disbelief and distrust, but not so the first—the first is a proof of faith and obedience to the command, but not so the second. Therefore, in whatever light this important subject can possibly be viewed, the second act—the dipping—must be condemned, unless those who practise it can scripturally defend their conduct : and that they can never do, unless they can prove that the first—infant baptism by pouring—is administered without authority by uncommissioned men : and it is not enough to say that our form and mode are wrong, but they would require to prove that all those who baptize infants have never been appointed by Jesus Christ for the holy ministry before they can condemn our proceedings—or, that some may have been appointed, and yet that they continue, under the teaching and successful influence of the Holy Ghost, who hath made us overseers over the church of God, to act unconscientiously and hypocritically in that part of duty, contrary to the teaching of the Holy Spirit ; and to the authority which we have received from Jesus Christ—the one or the other of these cases, or both, they must prove according to the above proposition, otherwise their second act, by dipping, must be condemned, as equivalent to a second stroke to the rock ; for the self-same name is repeated, and that at all events, is a second application to the Rock of our salvation. We baptize the infants in the name of the Father, and of the Son, and of the Holy Ghost, and they re-baptize, or dip them, in the self-same thrice holy name, and that must be construed as striking the same rock a second time, unless they can prove that we never struck the rock at all, and that none of our people have ever drank of the abundant water of Meribah. Our people themselves are living witnesses of the effects of our appli-

cation to the Rock of ages ; and therefore are our witnesses against a second application for the same purposes, to the same rock ; and therefore against dipping practices.

There is a kind of sham apology under which they attempt to screen themselves from the sentence of condemnation, which their unjustifiable tamperings with our baptized flocks, justly draws down upon them, that they never desire the weak things who are led astray by them to be dipped, but allow their proselytes to apply to them for that dipping ; now, I would ask them, whether, according to the Apostolic commission, the subjects are commanded to be baptized by those who are by the Holy Ghost made overseers over the church of God ; or the subjects themselves to be left in an unbaptized state until they choose to apply for it : the Apostles were commanded to go and make disciples of all nations, baptizing them, &c. And agreeably to that commission we find the Apostle Peter commanding the people, on the day of Pentecost, to be baptized every one of them in the name of Jesus Christ for the remission of sins : and we find also the same Apostle commanding that Cornelius and his family should be baptized.—And we find also Ananias informing the penitent Saul, that Jesus who appeared to him in the way as he came had sent him that he might receive sight, and be filled with the Holy Ghost—where the Lord's command is thus expressed there is no mention of descending into water, or of dipping ; but we also find a solitary case where the person baptized in the water made application to the preacher, and obtained the object of his request. Lo, here is water, what hindereth me to be baptized ? If thou believest with all thine heart thou mayest ; but that baptism is not in conformity either to the tenor of the Apostolic commission, or Apostolic practice.—But will the Baptists clear themselves of the imputation of the charge of the language of prophecy, as contained in the following passages. “ The good man is perished out of the earth ; and there is none upright among men : they all lie in wait for blood : they hunt

every man his brother with a net." Micah, vii. 2. —"And makest men as the fishes of the sea, as the creeping things, that have no ruler over them? They take up all of them with the angle, they catch them in their net, and gather them in their drag; therefore they rejoice and are glad. Therefore they sacrifice unto their net, and burn incense unto their drag; because by them their portion is fat, and their meat plenteous. Shall they therefore empty their net, and not spare continually to slay the nations?" Hab. i. 14, 15, 16, 17. These portions of scripture are prophetic, and therefore have allusion to the conduct of people now, as much as they had immediate application to the practices which were then prevalent: and we often have cause to take up our doleful lamentation when witnessing the same licentious practices in our day towards our own flocks, when the unwary, weak ones are tampered with, and when the anglers of our day cunningly present the bait, and privily spread their net, for "surely in vain the net is spread in the sight of any bird." Prov. i. 17. The bait contains the hook, and the thoughtless, unwary, when often and much tempted, are taken thereby. "For man also knoweth not his time: as the fishes that are taken in an evil net, and as the birds that are caught in the snare in an evil time, when it falleth suddenly upon them." Eccle. ix. 12. The sin of repeating an act of divine institution and command must be considered, by those who view sin as a horrid insult to the Sovereign Lord of the universe, an awful, and a daring act of rebellion, and resistance to the heavenly mandate. Who of those who baptize the infants, would presume to repeat that act of administration? And what daring Baptist would take upon him to re-dip any of those who may have been already dipped by themselves? How impudently daring then the conduct of those who joyfully and fearlessly dip those whom we have already baptized in the name of the Father, and of the Son, and of the Holy Ghost! How callously obdurate to receive warning are men who treat with disdain and sullen contempt what we have done, under solemn

engagements and awful responsibility, to him who hath appointed us, and qualified us, and made us stewards of the mysteries of God !! And how wofully regardless are they of the evil consequences of entering into other men's labours, and breaking the ties of solemn engagements and pastoral responsibility !!! Irremediable evils are the consequences of their tampering practices, and yet they do not seem to lay these evils to heart, nor to regard them as the consequences of their own doings : lengthened lists of them could be produced, and substantiated by competent judges of unlawful transactions, who have been sorrowful and afflicted observers, and greatly troubled spectators for years past on this Island. Many in the first stages of conviction—many weak wanderers and back-sliders—and many under sore and heavy trials, have been too successfully assailed in an evil hour by them, and caught in their net, and gathered in their drag ; therefore they rejoiced and were glad. One thing is worthy of remark, in this place, as an elucidation of Baptist transactions, that those who were enlightened, instructed, and confirmed in the orthodoxy of faith and practice, were rather a terror to them than objects to tamper with in their usual practice : and even the weak ones of my congregations whom they led away and dipped, they received on tested qualification from the effects of my teaching and preaching : and how then can they justify their conduct, in making property to themselves of those, according to their own admission at the time of their alienation and dipping, were generally and publicly acknowledged and professed, to have been safely and hopefully trained as my peculiar charge and property, with the exception, as they say, of the dipping. These have been their tampering practices with the weak, lapsed, backsliding part of the people over whom the Holy Ghost undoubtedly hath made me overseer : and such have always been their tampering practices, as might be instanced in many cases from the reports of their conduct in various places where revivals of religion were experienced under pedobaptist preaching.—One instance, for the

sake of brevity, may suffice. During the late revival at Kilsyth, it was published, that the Baptists were behind the Town, dipping as many as could be proselyted to the dipping system, in a mill-dam.—Now these were in the first stages of spiritual instruction under the ministry of approved, and accredited servants of the Lord Jesus ; and therefore the intermeddlings of the Baptists were unlawful, and obtrusive, just as the obtrusion of them of the circumcision with the uncircumcised Galatian converts under Paul's ministry was unlawful, reprehensible, and grievous intermeddlings. Many instances of the same kind of obtrusive practices might be quoted; but I will not trouble my readers with a lengthened catalogue of those shameful abuses ; but merely quote one case of Baptist admission of what I have advanced. “ The difficulty, which occasioned a separation between the Baptists and Pedobaptists in the Bible cause, originated in the East Indies. The Pedobaptists who came into the field long after our Baptist brethren, experienced great difficulties in making converts to sprinkling, and in retaining them after they were made, in consequence of the word *baptizo* being rendered by a word signifying to immerse, in all our versions of the sacred scriptures. Some of their converts were unwilling to be sprinkled; and others, when sprinkled, by mingling with the Baptist converts, became dissatisfied with this *substitute* for Baptism. The Baptist converts, would ask them, have you renounced idolatry, and embraced the gospel ? Upon being answered in the affirmative, they would further inquire, have you been baptized ? Yes. In what manner ? By sprinkling. But sprinkling is not Baptism. Our teacher says it is. No, replies the Baptist, your teacher is wrong ; examine your Bible, and you will see that sprinkling is not baptism. They would do so and sure enough they would find that the commission of Christ to all the teachers of his religion, was, go teach all nations, immersing them in the name of the Father, and of the Son, and of the Holy Ghost, and accordingly they would be immersed.” Archibald

Maclay, A. M., of New York. Such are the shameless admissions, of Baptist tampering obtrusion, and of Pedobaptist grievance and cause of complaint, by a Baptist advocate. I had not seen the paragraph until after my own views were committed to paper; but as it clearly and positively confirms what I had previously written, I have given it a place for public inspection. I do not consider it necessary to give any lengthened analysis of the paragraph, as it presents its own character on its shameless, unblushing front.—The candid critic, and the unprejudiced reader, can easily decide, when they reflect that the initiated were yet in their infancy, and when the Baptist advocate Maclay admits, that the Pedobaptists' difficulties arose from the Baptist Eible, in which the word *baptizo* was translated I immerse, being put into the hands of the young converts, of Pedobaptists, to Christianity from idolatry; but what has been the success of Pedobaptist preaching in the East Indies since, nevertheless of Baptist opposition and unlawful obtrusion, would not suit Maclay's purpose to divulge: and we have cause of thankfulness that there are other modes of transporting joyful intelligence from those remote regions of the great and abundant success of Pedobaptist pious and unwearied exertions, in the conversion to Christianity of multitudes of the idolatrous heathens, although they may have met, as Maclay admits, with many sore and grievous difficulties from Baptist bibles, and Baptist unlawful tamperings with their young and unestablished converts, when the Baptists, as admitted, would say to them, "but sprinkling is not baptism." And although, as given above, they would endeavour to defend themselves, yet would be told by the Baptists, No, your teacher is wrong; examine your bibles and you will see that sprinkling is not baptism, &c. And thus after insinuating their own tenets, and infusing their own dogmas into the tender, pliable, and unconfirmed minds of the young, unsuspicuous converts of Pedobaptists, send them thus prejudiced, with the picture of Baptist dogmas cunningly stamped upon their pliant minds, to read their bibles. Critic, is that

fair, justifiable dealing? Would not this impression already made by the Baptists remain, and cause them to examine their bibles with jaundiced eyes, and paralyzed belief? Could the Baptists shew these young converts a single instance, of what they recommended to them, in all the holy bible? Could they shew them one example of a repetition of the holy ordinance of baptism in the Bible? Where are the Baptist proofs that their Pedobaptist teachers were wrong? Was it lawful to discommend their teachers under whose ministry those heathens were already converted to Christianity? No more lawful than it was for the people of the circumcision to say that Paul was wrong because he did not circumcise his converts. And no more lawful is it now to tamper with our people than it was to tamper with the Apostle Paul's people then. The people of the circumcision then vociferated, except ye be circumcised, ye cannot be saved; and re-echoed now, except ye be dipped ye cannot be saved. The same admonitions must now be tendered to the Pedobaptists, who are, by the unlawful intermeddlings of Baptists, staggering in their belief, with regard to infant baptism by pouring or sprinkling, which the Apostle Paul saw it to be his duty to write to the Galatians in like condition. "O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth crucified among you? This only would I learn of you, received ye the Spirit by the works of the law, or by the hearing of faith? Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?" Gal. iii. 1, 2, 3. The two cases are perfectly parallel and synonymous; as the circumcision belonged to the Mosaic dispensation; so do all plungings, ablutions, immersions and dippings: Circumcision was laid aside by infant baptism; and all ceremonial ablutions and immersions were superseded by the shedding of the blood of Jesus Christ, and by the pouring out of the Spirit of God, on the ever memorable day of Pentecost. And the tampering Baptists would now drag us back to the immersions of the

Mosaic dispensation, as they of the circumcision would drag back the Galatian converts to circumcision, although both were laid aside and superseded by the gospel ordinance of infant baptism, which succeeded the shedding of the blood of sprinkling, and the pouring out of the Holy Ghost upon the infant church.

The Baptist advocates multiply and scatter among us tract after tract ; but none of them which I have seen lead our attention to the true source of knowledge and wisdom, the Bible in its native beauty, harmony, and consistency. They lay before us lengthened lists of fractions and shreds of human authority ; but lead not our minds fairly, and safely to "all the words of this life," in connection and consistency, so as to present before us the glorious views which are derivable from the scriptures of truth. They lay before us nations and remnants of fallen nations who practice immersion ; but lead not our minds to the satisfactory accordance clearly to be seen, by the bible student and critic, between Isaiah, Joel, John the Baptist, Matthew, Mark, Luke, John, Jesus Christ, Peter, &c., with regard to the pouring out of the Holy Spirit upon all flesh, in the baptism of the Holy Ghost ; nor lead their hearers to the analogy, harmony, and consistency which necessarily subsist between the doctrines and ordinances of the old and new Testaments, so as to establish in the minds of their people the emblematic character of the ordinances of the gospel dispensation, by which they could see the analogy and accordance subsisting between the baptism of water outwardly, and the baptism of the Holy Ghost inwardly, so as to elevate their thoughts and minds above all earthly representations to what is thereby represented : that the baptism by pouring, of the Holy Ghost, might establish them in the belief of the baptism of water outwardly by pouring also in harmony and consistent accordance, in honour of the Lord Jesus Christ who shed his blood for the remission of sins ; and of the Holy Spirit who is certainly poured out upon all flesh in the baptism of the Holy Ghost.

I care not for the views and translations of lexico-

graphers and commentators, and Baptist defenders of immersion, when they contradict the plain truths of the Bible. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them," Isa. viii. 20. I know as well as they do that *baptizo* was generally used for immersion, during the Mosaic dispensation, by the sacred writers of the Holy Bible: that it was used in that sense by heathen authors: and that it is now used by Baptists and many nations; but since Jesus Christ brought life and immortality to light by the gospel; and became the minister of circumcision for the truth of God, to confirm the promises made to the Fathers, he gave these two Greek words, *baptizo en*, their new gospel, spiritual meaning, to endure under that sense and meaning to the end of the dispensation. "Hoti Joannes men ebaptisen hudati, humeis de baptisthēs esthe en Pneumati Hagio ou meta pollas tautas hemeras." For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. Now all the Lexicographers: all the Commentators: all the nations: and all the Baptists in the creation shall never be able to give these two words, *baptizo en*, any other meaning or interpretation than Peter gave them. "And it shall come to pass in the last days (saith God) I will pour out of my Spirit upon all flesh, &c." Acts ii. 17.

Peter's declaration in that passage proves, beyond the possibility of refutation, that the words, *baptizo en*, mean pouring upon, in their application to the Baptism of the Holy Ghost; and when we represent the Baptism of the Holy Ghost, by the emblematic Baptism with water, for what purpose is all the seeming concern which is professed, by the Baptists, in behalf of our baptized people? We not only profess to be a baptized people, and a Christianized Church; but we are willing to submit ourselves on trial along with the most enlightened, and experienced Baptists, that can be found, if there is as much assurance of faith, and Christian firmness, to be found among them, as to enable them to stand the competition of spiritual enlight-

ening, scriptural knowledge, and soul experience of the gracious operations of the Holy Spirit, and of the enjoyment of the blessings of salvation, to an extent which it would not be prudent, in this place, to lay before the public. Our people also are willing, at any time, and indeed at all times, to submit to the test of competition, with any Baptist association, which can be brought forward, of soul experience, and knowledge of the holy scriptures, as they apply to man's condition, from the state of spiritual death, bondage, slavery, disobedience, and rebellion, through the regular steps of the work of the Spirit of God, to the condition of faith, Baptism of the Holy Ghost, and salvation through Jesus Christ our Lord ; and how daringly imprudent, and officious are men, who propose to better our condition, by dragging us back to a repetition of what is merely emblematic and representative of the inward spiritual reality, which we have already experienced to our full satisfaction ! Their officious, tampering, practices must arise out of either of two considerations, if not out of both : they must be understood either to consider all the Pedobaptists wrong, both as to subjects and mode of administration ; or they must be blindly actuated by undue cupidity, unhallowed desire of rank and preferment to which their birth and breeding give them no claim or title. I prefer to consider it from the last statements of these suppositions, because they are not, in general, qualified to make the distinction, from the Holy Scriptures, between the two systems ; and because they arrogate to themselves, in their system, discriminating power, which, in perfection, belongs not to man—discriminating power to ascertain, according to their proposed test of qualification, the condition of the soul, before their proselytes are entitled to their dipping. The Lord has reserved that discriminating power to himself, and "he will not give his glory to another." He alone knows who is really regenerated, and justified, and in possession of salvation ; because he alone can give these qualifications ; and he alone can make the perfect discrimination between counterfeits and the true qualifications :

and he alone can give the Baptism, which belongs to that system of spiritual qualification, in undeviating perfection. With regard to the first supposition, I cannot believe that they consider us left in ignorance, with regard to that most important part of duty, without painful twitchings, and pungent qualms of conscience. When they decoy, yes, decoy, coax, and flatter with persevering adulation, our people, they cannot but feel some twitchings of conscience, when they hear the weak ones, whom they have gained over unadvisedly to their own views, declare, openly and unhesitatingly, that they experienced the all quickening power of the word of God under our ministry ; and when they receive them upon an experience they never were instrumental in working in them. If they were faithful to the Master of the sheep, in place of spreading their net, and using their drag, they would assuredly use their endeavours, to convince the straying ones, that they were acting wrong, in parting with the society where they received what they profess to be in possession of, until what was happily begun in them should be brought to more perfection ; and, so as to prove themselves faithful servants, they would use their endeavour, to turn them back to those servants of the Lord, und whose care they were undoubtedly placed ; and failing such endeavours, their duty, if they knew their duty, would dictate to them to give such information as would induce their former guardians to look after them, and to recover them from dangerous wanderings. That would be the proper line of conduct for faithful servants : but when the conduct of the Baptists is quite the reverse, they must have their consciences overpowered, either by a misunderstanding of our knowledge of the nature and character of the ordinance, or by their covetous propensities, or both, although I would rather ascribe more powerful influence to the latter consideration, than to the former. In these views I am greatly confirmed from my own knowledge of their proceedings and conduct, in which their covetousness, and fondness of filthy lucre, and worldly mindedness, are undisguisedly, and publicly, and con-

spiciously observable. These carnal desires and propensities, cannot be gratified without numbers ; and therefore for swelling those numbers from whom their supplies may hopefully be expected, they must inevitably transgress the naturally prescribed limits of their own province, and encroach upon the legal and authorized province of those with whose people they unlawfully tamper.

Not only am I fully persuaded that the Baptist system is radically erroneous, but as a sorrowful spectator of the undue influence, and tampering practices, which have unceasingly been used upon my own people, I am constrained to give my decided disapprobation to the whole proceedings of Baptist interlopers ; and must consider them, in all their proceedings, contravening intermeddlers with other men's matters, which cannot but be reprobated, and condemned by every principle of equity and justice, as unchristian conduct, unsuitable to the character of ministers of the gospel of Jesus Christ. Paul, in one of his epistles to the church at Corinth, clears himself of such character and conduct, when he writes, 'But we will not boast of things without our measure, but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you. For we stretch not ourselves beyond our measure ; as though we reached not unto you ; for we are come as far as unto you also in preaching the gospel of Christ : not boasting of things without our measure, that is, of other men's labours ; but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly, to preach the gospel in the regions beyond you, and not to boast in another man's line of things made ready to our hand. But he that glorieth let him glory in the Lord. For not he that commendeth himself is approved, but whom the Lord commendeth.' II Cor. x. 13. Now the conduct of the Baptists, in every act thereof, is in direct opposition to every part of these exculpatory declarations of the Apostle Paul, and how can they take up that language of inspiration, and appeal to

their hearers for confirmation, and declare their innocency before God and man? Nay, but every part of their proceedings shews a palpable dissimilarity, and contravening features, and never can they vindicate, and justify their conduct, when they boast in another man's line of things made ready to their hand, and of things without their measure, that is, of other men's labours. Not only therefore am I fully persuaded, in my own mind, of the erroneous nature of the Baptist system, from my own observations of their contravening, tampering practices; but also from the nonconformity clearly observable between the interpretation given, by the Baptists, of the words, *baptizo en*, and that given by the Apostle Peter: as well as between their conduct, and practice, and the declared conduct, and practice of the servants of the Lord, as shewn in the Holy Bible, of which Paul's declaration, as in the passage which I have quoted, is a clear convincing specimen.

When I am therefore conscientious, in administering the holy ordinance of Baptism, to the infants of the people over whom the Holy Ghost hath undoubtedly made me overseer, I cannot but consider the conduct of the Baptists as obtrusive, and scandalously reprehensible, when they boast in things without their measure, that is, of other men's labours; and in another man's line of things made ready to their hand. And although my language, in the discussion of the subject, may have, to the Baptists and others, the appearance of asperity and want of charity, yet when matters are properly weighed between us, candour will draw a vail over any thing that may have the appearance of unchristian disposition, and unbecoming asperity.—The man who is grievously wronged, and unlawfully deprived of his property, and daily threatened with unjustifiable acts of spoliation, is excusable in giving vent to bitter expressions of condemnation against the ruinous, devastating practices of all who, unhesitatingly and unceremoniously, deprive him of his lawful possessions. The people of God were commanded to curse Meroz, to curse bitterly, not for acts

of aggression and spoliation, but because they came not forth to the help of the Lord, against the mighty. Judges v. 23.

An Ammonite or Moabite was not to enter into the congregation of the Lord ; even to their tenth generation, because they met not the people of the Lord with bread and with water, in the way, when they came forth out of Egypt ; and because they hired against them Baalam the son of Beor, of Pethor, of Mesopotamia, to curse them. Deut. xxiii. 3. 4. And besides in the language of the prophet Obadiah threatenings are pending over the heads of those who use violence against those to whom favour ought to have been shewn. "For thy violence against thy brother Jacob shame shall cover thee, and thou shalt be cast off for ever. In the day that thou stoodest on the other side, in the day that strangers carried away captive his forces, and foreigners enter into his gates, and cast lots upon Jerusalem, even thou wast as one of them." Obad. x. 11. These passages I have quoted as applicable to the conduct of people now who act a similar part to that of the Edomites of old,—and also to that of the Ammonite and Moabite signified in the passages which I have advanced, together with Meroz whom the people of the Lord were commanded to curse bitterly : and although under the milder dispensation of the gospel we are commanded to bless, and to curse not, yet the conduct of the people now, even under the gospel dispensation, when it is of the same nature with the conduct of people then, will ultimately bring upon them the heavy judgments, and curses, which are written in the word of God. We know that sin is punishable with death under all dispensations—that the wages of sin is death, under the gospel dispensation, as much as under the Mosaic : and indeed sin, under the gospel dispensation, is of a more aggravated, and of a more heinous nature, than under the Mosaic, because the revelations of the mercy, and of the grace and love of God, are more graciously displayed now, since Jesus Christ died for the sins of his people, than under former dispensations—violent deal-

ing—standing on the other side—looking on the day of a brother in the day he becomes a stranger—rejoicing over the people of the Lord in the day of their calamity, and speaking proudly in the day of their distress—entering into the gate of the Lord's people in the day of their calamity—looking on the day of their affliction, and laying hands on their substance in the day of their calamity—standing in the cross way, to cut off those of them that did escape—and delivering over those of them that did remain in the day of their distress, are all instances of reprobable conduct, in the Holy Bible, and on account of which, shame, and cutting off for ever, are threatened—The same mode of conduct in every part thereof is practised by those who lay hands on the substance of other Christian communities in the day of their calamity—the day of conviction and distress when their sins have taken such fast hold on them that they cannot look up. Every step of conduct, arranged there, applies to the Anabaptists, in all the stages of their history, since their commencement at the time of the reformation, when the very Christian name was disgraced, by their flagitious, fanatical conduct: and down to this day, although they are more closely masked, than then.—Their conduct in re-baptizing now, is a continuation of what was commenced then: and because toleration is extended to them, their daring tamperings with the baptized are increasing: and what must appear to every attentive observer of their present conduct, in rejecting the present long approved translation of the Bible, for the purpose of removing out of their sight that opposing word, to baptize, and for substituting, to dip, they are aspiring at a substitution of their own, long indulged system, in the room of all the other systems of doctrine, without distinction; and at undermining the constitution of all religious communities without reserve.

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